THE

Amazement of Future Ages

OR, THIS

Swaggering WORLD

Turn'd Up-side down.

By which means the Aſtoniſhing Curioſities, the Charming Varieties, the Pleaſant Remarks, the Daring Adventures, the Bloody Wars, the Ingenious Devices, the Unſpeakable Miracles, the Merry Journeys and Voyages, the Roaring Practices, the ſtrange Prodigies, the Delightful Experiments, the Pretty Cuſtoms, Humours, Laws, Governments, Dwellings, Inhabitants of the World

{Under our Feet.
Of the World on which we tread,
And of the World in the Moon,}

Are Faithfully Deſcribed, to the Satisfaction of every Curious Palate.

Written by T. R. *on purpoſe to make Delightful Sport and Paſtime theſe Winter Nights.*

LONDON,

Printed for *John Dunton*, at the *Black Raven* in the *Poultry*, over againſt the *Stocks-Market*. 1684.

BRITISH
MUSEUM

TO THE
READER.

Kind Reader,

the variety and greatness of Subjects are capable of affording Satisfaction to a Reader, you will have in this Piece I now present thee wherewith abundantly to satisfie thy Curiosity. In a word, *you have in this* Epitome *what has been the Subjects of the most Ingenious Pens, which have filled many large Volums, and would require a great deal of time to read over.*

But to conclude, *If thou giveſt this little Piece (which was written purely for thy Diverſion in the Chimney-corner these Winter Nights) a favourable Reception, it will not only ſufficiently compenſate me for my pains in this, but it will encourage me to take more than ordinary care in compoſing the* New-Years Gift, *which I intend to preſent to the Merry Citizen, and Countrey Bumpkin, &c. next Tueſday following, and for ever to ſubſcribe*

Thy moſt Humble
Servant,

T. R.

THE Amazement OF FUTURE AGES.

Of Giants, their Nature, Habits, Manners, Food, Cloathing, with many other things relating to them, &c.

AS the talleſt Ears of Corn, are the lighteſt in the Head; and Houſes built many ſtories high, have their uppermoſt rooms the worſt furniſhed; ſo thoſe humane Fabricks, which Nature hath raiſed to a Giant-like height,

are obſerv'd not to have had ſo happy a compoſition of the brain as other men; ſo that like Pyramids of *Ægypt*, they are rather for oſtentation than uſe, and are remembred in Hiſtory not for any accompliſhment of mind, but chiefly, if not only for the ſtature of their Bodies.

There have been ſome Giants twenty eight foot long, they uſually (as a learned Oracle obſerves) have no Cloathing but Beaſts Skins that hang on them, and they uſually eat no Bread, but raw Fleſh; they drink abundance of Milk, they have no Houſes, and they gladlier eat Mens fleſh than other; there have been Giants (which is a greater wonder yet) of forty five, or fifty foot long, ſome fifty Cubits long, as the ſame Author reports.

1. *Artachæes*, of the Family of the *Achæmenidæ*, a perſon in great favour with *Xerxes*, was the talleſt man of all the reſt of the *Perſians*, for he lacked but the breadth of four fingers of full five Cubits by the Royal Standard.

2. There was a young Giant, whom *Julius Scaliger* ſaw at *Millain*, who was ſo tall, that he could not ſtand but lie along, extending his Body the length of two Beds joyned together.

3. *Wal*

3. *Walter Parſons* born in *Stafford-ſhire*, was firſt Apprentice to a Smith, when he grew ſo tall, that a hole was made for him in the ground to ſtand therein up the knees, ſo to make him adequate with his fellow workmen; he afterwards was Porter to King *Jamts*; ſeeing as Gates generally are higher than the reſt of the building, ſo it was ſightly that the Porter ſhould be taller than other Perſons. He was proportionable in all parts, and had ſtrength equal to his height; valour to his ſtrength, temper to his valour, ſo that he diſdained to do any injury to any ſingle perſon; he would make nothing to take two of the talleſt Yeomen of the Guard (like the Gizzard and Liver) under his Arms at once, and order them as he pleaſed.

4. *Williams Evans* was born in *Monmouth-ſhire*, and may juſtly be counted the Giant of our Age, for his ſtature being full two yards and a half in height, he was Porter to King *Charles* the Firſt, ſucceeding *Walter Parſons* in his place, and exceeding him two inches in height; but far beneath him in equal proportion of Body, for he was not only what the Latins call *compernis*, knocking his knees

ogether, and going out ſqualling wit
his feet, but alſo halted a little; ye
made he a ſhift to Dance in an Anti
mask at Court, where he drew littl
Jeffery the Dwarf out of his Pocket
firſt to the wonder, then to the laughte
of the beholders.

5. The talleſt man that hath been ſee
in our age, was one named *Gabara*, wh
in the days of *Claudius* the late Empe
rour, was brought out of *Arabia*; nin
foot high was he, and as many inches.

6. I ſaw a young Girle in *France*, o
eighteeu years of age, who was of a Gi-
ant like ſtature and bigneſs; and though
ſhe deſcended of Paients of mean and
ſmall ſtature, yet was her hand ſuch as
might equal the hands of three men, i
they were joyned together.

7. *Jovianus* the Emperour was of a
pleaſant Countenance, grey-ey'd, of a vaſt
and huge ſtature; ſo that for a long
time, there was no Royal Robe that
was found to anſwer the height of his
Body.

8. *Maximinus* the Emperour was eight
foot and a half in height; he was a
Thracian, barbarous, cruel and hated of
all men; he us'd the Bracelet or Arm-
let

of his Wife, as a Ring for his Thumb, d it is ſaid, that his ſhooe was long- by a foot, than the foot of another an.

9. I ſaw a young man of *Lunenburg*, ll'd *Jacobus Damman*, who for his ex- aordinary ſtature was carry'd through- ut *Germany* to be ſeen, *Anno* 1613. he as brought to us at *Baſil*; he was then venty two years of age and a half; ardleſs as yet, ſtrong of Body; and in his Limbs, ſave that at that time he as ſomewhat ſick and lean; he was eight oot high compleat; the length of his and was one foot and a third, he ſurpaſs'd he common ſtature of man two foot.

10. *Anno* 1572. *Martinus Delrius* (as him- elf tells us) ſaw a Giant, the height of who'ſe body was full nine foot: And in he year 1600 (ſaith *Zacchias*) I my ſelf aw another not inferiour to the former in ature.

11. I ſaw (ſaith *Wierus*) a Maid, who or the Gigantick proportion of her body, was carry'd from one City and Countrey to another, on purpoſe to be ſeen, as a monſtrous repreſentation of humane Fi- gure. I diligently enquired into all things concerning her; and was inform'd both

by the Mother and her mighty Daugh-
ter that both her Parents were but of low
ſtature, nor were there any of her Anc-
ſtors, who were remember'd to excee
the common ſtature of men: This Mai
her ſelf, to the twelfth year of her Age
was of a ſhort and mean ſtature; bu
being about that time ſeis'd with a Quar-
tane Ague, after ſhe had wreſtled wit
it for ſome Months, it perfectly left her
and then ſhe began to grow to that won-
derful greatneſs, all her limbs being pro-
portionably anſwerable to the reſt. She
was then when I beheld her about five
and twenty years of Age, to which time
it had never been with her as is uſua
to Women, yet was ſhe in good Health
of feature uot handſome, her Complexi-
on ſomewhat ſwarthy, of a ſtupid and
ſimple wit, and ſlow as to her whole Bo-
dy: For

The greater Virtue oftenеſt lies
In bodies of the middle ſize.

12. *Ferdinand Magellane* (before he
came to thoſe Straits, which now bear
his name) came to the Countrey of the
Patagons, which are Giants; ſome of
theſe

eſe he enticed to come a Ship-board: ey were of an huge ſtature; ſo that e *Spaniards* heads reached but to their aſte: Two of them he made his Priſo-ers by Policy; who thereupon roared ke Bulls: their feeding was anſwerable o their vaſt bulks, for one of them did at at a meal, a whole basket of Bis-kets, and drank a great bowl of water t each dranght.

13. As I travel'd by *Dirnen*, under the uriſdiction of *Baſil*, *Anno* 1565. I was hew'd a Girl of five years of Age, who was playing with the Children; ſhe was of as vaſt a body, as if ſhe had been a woman of many years of age: After I had looked more nearly upon her and meaſured, I found that her Thighs were thicker than the neck of my Horſe, the calf of her Legs bare the proportion of the thigh of a luſty and ſtrong man. Her Father and Mother being ſet toge-ther, might be compaſs'd within the gir-dle, which ſhe commonly wore about her middle: Her Parents told me, that before ſhe was a year old, ſhe weigh'd as much as a ſack of wheat that held eight *modii*. *Anno* 1566. I ſaw her again, for Count *Henry* of *Fuſtenburgh*, lodging at my

House, she was brought to him, and there both of us admir'd at her wonderful bigness, but in a few years after she dy'd.

14. That is a memorable Example of a Giant, reported by *Thuanus*, *Anno* 1575 where discoursing of an inroad made by the *Tartarians* upon the *Polonian* Territories, he there speaks of a *Tartar* of a prodigious bigness, slain by a *Polander*; his words are thus translated: Amongst whom there was one found of a prodigious bulk, slain (saith *Leonardus Gorecius*) by *James Niazabilovius*; his forehead was twenty four fingers breadth, and the rest of his Body of that magnitude, that the Carcass, as it lay upon the ground, would reach to the Navel of any ordinary person that stood by it.

15. There were in the time of *Augustus Cæsar* two Persons, called *Iduſio* and *Secundilla*, each of them was ten foot high, and somewhat more; their bodies after their death were kept and preserved for a wonder in a Charnel house or Sepulcher within the *Salustian* Gardens.

16. In the 58th *Olympiad*, by the admonition of the Oracle, the Body of *Orestes* was found at *Tegæa* by the *Spartans*, and we understand that the just length

ength of it was ſeven Cubits.

17. The Son of *Euthymenes* of *Salami-a*, in the ſpace of three years, grew up o three Cubits in height; but he was low of pace, dull of ſenſe, a ſtrong voice, nd an overhaſty adoleſcency; ſoon af-er he was ſeiz'd with manifold Diſea-es, and by immodeaate afflictions of ickneſs, made an over amends for the recipitate celerity of his growth.

18. *Anno* 1584. In the Month of *Ju-y* being at *Lucerne*, I was there ſhew'd by the Senators the fragments of ſome bones of a prodigious greatneſs, kept in the Senate Houſe: They were found in the Territories, not far from the Mona-ſtery of *Reiden*, in a Cave of the ad-joyning Mountain, under an old Oak which the wind had blown down: When I had conſider'd them, and perceiv'd moſt of the leſſer ſort, and ſuch as are thin-neſt (as the bones of the Skull) to be wanting, whether neglected or conſumed by Age, I know not: I then turned over the greater ſort, as well ſuch as were whole, as the remainders of ſuch as were broken: Though they were waſted, ſpun-gy and light, (yet as far as I could diſ-cern) I obſerved, that they anſwered to

the Body of a man; I wrote upon each of them what they were, and I the rather concluded them to be the bones of ſome Giant, becauſe I found amongſt them the loweſt bone of the thumb, a cheek-tooth, the heel bone, the ſhoulder-blades, the Cannel-bone, which are only found in man of that form; alſo the long and thick bones of the Thighs, Legs, Shoulders and Arms, (the utmoſt ends of which with their Heads were found) and they differed in nothing from the bones of a humane Body: Having afterwards all the bones ſent me to *Baſil* (by the command of the Magiſtrates) and looking diligently upon them, and comparing them with a Skeleton of mine own, (as well the whole as the broken) I was confirm'd in my opinion, and cauſed an entire Skeleton to be drawn of ſuch greatneſs, as all thoſe bones would have made, if they had been whole and together; it amounted to full nineteen foot in height; and ſince no Beaſt is found of that ſtature, it is the more probable they were the bones of a Giant.

19. We find it left in the Monuments and Writings of the Ancients, as a moſt received truth, That in the *Cretan* War the

Rivers

Rivers and Waters roſe to an unuſual height, and made ſundry breaches in the earth; when the Floods were gone, in a great cleft and fall of the earth there was found the Carcaſs of a man, of the length of thirty and three Cubits. *Lucius Flaccus* the then Legate, and *Metellus* himſelf allured with the novelty of the report, went on purpoſe to the place to take view of it, and there they ſaw with their eyes that which upon the hear-ſay they had refuted as a Fable.

20. While I was writing of this Book, (that is, in *December*, 1671.) there came to the City of *Coventry* one Mr. *Thomas Birtles*, a *Cheſhire* Man, living near unto *Maxfield*; he had been at *London*, where, and in his Journey homewards, he made publick ſhew of himſelf, for his extraordinary Stature; his juſt height, as himſelf told me, was ſomewhat above ſeven foot, although upon Trial it appears to want ſomething. His Father he ſaid was a man of moderate ſtature, his Mother was near two yards high; and he himſelf hath a Daughter, who being about ſixteen years of Age, is yet already arrived to the height of ſix foot compleat.

21. *Antonius* was born in *Syria* in the reign

reign of *Theodoſius*, he exceeded the meaſure of humane ſtature, for he was five Cubits high, and an hands breadth; but his feet did not anſwer in proportion to the magnitude of his Body: He lived no longer than twenty five years, ſaith *Nicephorus*.

22. *Vitellius* ſent *Darius* the Son of *Artabanus* in hoſtage to *Rome* with divers preſents, amongſt which there was a man ſeven Cubits high, a Jew born, he was named *Eleazar*, and was called a Giant by reaſon of his greatneſs.

But to proceed, we read of ſundry *Giants* that inhabited this Iſle of great *Britain*, many mighty men of Stature, eſpecially in the North, where men moſt commonly are of greateſt ſtature, as *Harcator*, *Hartben*, *Angrin*, *Averrodo*, of whom *Sano*, *Joannis Maqus*, *Olaus Magnus*, make mention, whoſe bones do yet remain to be ſeen as rare Miracles of Nature: Some of theſe in their life-time were able to lift up a Veſſel of Liquor of 10000 weight, or an Horſe, or an Oxe, and caſt it on their ſhoulders: their very Women, ſome of them, have come ſomewhat near them in ſtrength of body. Some of theſe liv'd in the time of *Olaus*, *Anno* 1500. We read

of

of *Caraneus* and *Gogmagot*, whom ſome report to be King of this Iſle, who fought a Combat hand to hand till one of them was ſlain. *Hanuel* in his *Archetrenion*, makes the latter to be 18 Foot high. *Carraneus* the *Dane* enjoy'd *Cornwal* upon the Conqueſt. Be pleaſed to look back, and reflect upon the Scripture, 1 *Sam.* 17. 5. We find *Goliah* the *Philiſtine*, whom *David* encountered, to be above nine Foot in height; whoſe Shirt of Male weighed 1250 Ounces of Braſs, which is 104 pound; and of *Ogg King of Baſhan*, Deut. 30. who was the laſt of the race of Giants that was left in the Land of Promiſe, to be overcome of the *Iſraelites*; whoſe Iron Bed was ſhewed for a wonder at *Rabbah*, a City of the *Ammonites*, containing nine Cubits. Although they were at the beginning of the World, yet we have thoſe of latter times that *Rome* parallel'd them. To come down to Chriſtian Writers, if we will believe St. *Auſtin*, *in Civitate Dei. lib.* 15. *ch.* 9. how he ſaw the tooth of a Man as big as 100 of his own. And *Johannes Bochate*, in his 68. chap. 4. book, ſaith, that in the Cave of a Mountain, not far from *Grepannum* a Town of *Sicily*, called *Erix*, the body of an exceeding high Giant was diſcover-

diſcovered, three of whoſe teeth did weigh an hundred Ounces: He ſaith moreover, the fourth part of his Skull was able to contain many Buſhels of Wheat; and by the proportion of his thigh, his Body was judged to be 200 Cubits high. This Miracle of Nature is yet to be ſeen in the Church of *Drepanum* in *Scicily*, in perpetual memory of his greatneſs. His Body was found upon this occaſion: As ſome were going to dig to lay the Foundation of an Houſe, the Miners found a great Vault, they found a Body of a mighty man, ſitting in a Cave, of whoſe greatneſs they were ſore afraid; they run away, and made an out-cry in the City, how there ſate a man in ſuch a place, as great as an Hill: the people hearing this news, ran out with clubs and ſtaves, as if to fight a battle; and 300 entring the Cave, they forthwith ſaw he was dead; and yet ſate as if he had been alive, having a ſtaff in his hand, compared by my Author to the Maſt of a Ship; which being touched, fell to duſt with his Body, ſaving three teeth, and part of his skull, and one of his thigh bones.

There was a Carkaſs laid bare in the year 1170, in *England*, upon the ſhore, where the beating of the waves had waſh-

ed

ed away the earth from the ſtone wherein it lay; and when it was taken up, it contained 15 Foot at length, as our Chronicles and Records affirm, and *Johannes Leland Maſſieus*, *lib.* 14. *Minet.*

At *Perth*, at this day, in *Scotland*, the Skeleton of a man is to be ſeen, called *John Per Antiphraſin*, being 14 Foot in length, which divers affirm that have beheld the ſame; and as (*Hactor Bœtius* ſaith) he did put his whole arm into one of his hanch bones.

Sir *Thomas Eliott* reports, a Carkaſs was taken up at *Ivy* Church, near *Salisbury*, almoſt fourteen Foot long.

Grafton reports of one whoſe Shin bone contained ſix Foot, his Skull ſo great, it contained five Pecks of Wheat; and by conſequence, his Body muſt needs be twenty four Foot long.

Goronius reports of a Giant in *Brabant*, whoſe bones were 17 or 18 Cubits in length.

Gervaſſus Tilberienſis, head Marſhal to the King *Arles*, reports in his Chronicle, that at *Iſoricum*, in the Suburbs of *Paris*, he ſaw the Body of a Man, that was 20 Foot long, beſides the Head and the Neck, which was miſſing, and not found: The owner perhaps might be beheaded for ſome

notable

notable treſpaſs committed in times paſt.

Leland in *Com. Brit.* reports, that in *Wilton* Pariſh, not far from the *Chappel of the Moon*, ſix Miles by *Eaſt* from *Carliſle*, a Coffin was found, and therein the bones of a man of incredible greatneſs.

The *Greek* Writers make mention of *Andronicus* the Emperour, who lived 1183. and was 10 Foot in height; that is 3 Foot higher than the Kings great Porter.

Thus have I deduced from the beginning of the World, as near as I can, thoſe memorable Giants, or mighty tall men; and thoſe no Fables, but proved from good Authority. Some will by no means believe that there were in former times any ſuch things as Giants, but ſuch their erroneous Oppinions may be apparently confuted by what I have now written.

Of

Of Pigmies and Dwarfs, with an Account of their Stature, Habit, Building, their Age, time of Marriage, Knowledge, Industry, Government, &c.

IN the former Chapter we had ſome of the works of Nature written in Text Letters; here we are preſented with ſome of her Writing in Short-hand; wherein many times ſhe hath been ſo happy to comprize much in a little compaſs. The Elephant, though ſo vaſt of Bulk, is not yet ſo great a marvel as the ſmaller ſort of Inſects, where we behold with equal pleaſure and wonder how the Soul acts in thoſe narrow and ſtrait confinements, as regularly, as where it hath much larger room.

Many of theſe little People call'd *Pigmies*, are but of three ſpans long, and they are *very fair*, both Men and Women, though they be little, and they are Marry'd when they are half a year old, and they live but eight years, for he that

that liveth eight years is holden very old: Theſe ſmall men are the beſt Workmen of Silk and Cotten, and all manner of things that are in the World; but theſe men Travel very little, for they have among them great men as we are, to Travel for them, and have that ſcorn of thoſe great men, as we would have of Giants if they were among us. As to their Habit, they are uſually attired with party-coloured Silk, with Turbants on their Heads of Linnen, covered over with Cloath of Gold, and adorned with divers ſplendent Jewels about their back; and the *Dandiprat* Gallants among them caſt a Mantle of blew Sarſenet over their Shoulders when they walk, which is gathered upon the right Arm with a *Golden Button*, over which they wear a ſmall Chain of Silver, whereon they hang a rich Sword of about five *Inches* long; *their Legs* are always covered with fine Linnen, and on their *Feet* they wear Sandals of *Sheeps-leather*: When they ſtir abroad, they beſtride a luſty Ram that hath guilded Horns and Trappings, beſet with *ſparkling Diamonds*: Theſe little People are very great Wits, and extreamly courteous and civil to ſtrangers, and there

there is nothing seemingly absent in them, which might make them *Compleat Men*; about their Necks in Summer-time they wear pleasant Chains of *odoriferous Flowers*; their *Nails* serve them as Weapons against the strongest wild Beast: Their Houses and Dwellings are about two hundred foot square, yet not above sixty foot high, made all of well Carved wood, which abounds in their Countrey, called *Geranophorum*, a Wood that contrary to the nature of all other wood, dyes when it is in the Earth, and when it hath grown twenty years, if it is sell'd it proves stronger than before. They have many *Castles* in their Countrey, which are very large and strong, some of which wil hold two hundred thousand of these *Pigmies*. As to their Lives and Conversations they are very irregular, thô they are naturally well enclin'd to Hospitality, and a sence of Religion, yet being destitute of a sufficient Law-giver, they live among themselves more like brutes than *rational Creatures*. The *Commonalty* amongst them are for the most part *Husband-men*, *Gardeners*, and *Keepers* of Cattle; only 200000 of them are in especial employ'd in digging of Mines, which abound there, and in Coining Gold and Silver: They are

all

all moſt excellent at making Tapeſtry, and quilted Works. As to their *Knowledge* it is very great, though they themſelves are but little: There's many great Scholars and Philoſophers amongſt them, which are highly honour'd above all the reſt of the Pigmies. As to their Government, it is both delightful and profitable; *Oppreſſion they abhor*, and every one amongſt them enjoyes his own, and no body is in want. They have a noble *Militia* amongſt them, which the King of the Countrey (who is a man of great underſtanding) ſends every Spring to the *Sea-ſide*, to break the Eggs of the young Cranes, and kill the old ones as many as they can; thus every one is helpful to each other in their whole Government; *one ſort* manures the ground, *another* defends the Countrey, *another* order of them Cloaths the reſt, *another* feeds them, *another* helps them to barter for what they lack, and all help to enrich each others *Coffers*, ſo that every one being content with his Profeſſion, and every Profeſſion being ſufficiently gainful, thoſe that have much, have but enough, and thoſe that have little, want nothing. They are a People that ſleep very little, two hours ſleep in thirty two being all they ever take, or as much as

their

eir natures crave: But I proceed in the next place ſome remarkable paſſages and relations concern-g theſe Pigmies and Dwarfs, *&c.*

1. *Julia* the Niece of *Auguſtus* had a little dwarfiſh llow called *Conopas*, whom ſhe ſet great ſtore by, nd made much of; he was not above two foot and hands breadth in height; and *Andromeda* a freed aid of *Julia*, was of the ſame height.

2. *Marcus Varro* reporteth, that *Marius Maxi-us*, and *Marcus Tullius* were but two Cubits high; d yet were they both Gentlemen and Knights of *ome*: and in truth we our ſelves have ſeen their odies as they lie embalmed, which teſtifie the me thing.

3. In the time of *Teeodoſius*, there was ſeen in *Æ-pt* a Pigmy, ſo ſmall of body, that he reſembled Partridge, yet did he exerciſe all the functions of man, and could ſing tuneably: he lived to the wentieth year of his age.

4. I have ſeen ſome men of a very ſmall ſtature, ot by reaſon of any crookedneſs in the ſpine of he Back, or Legs; but ſuch as were ſo from their irth, though ſtreight in all their bones: of this umber was *John de Eſtrix* of *Mechlen*, whom I ſaw hen he was brought through *Baſil* to the Duke of *Parma*, then in *Flanders*, *Anno* 1592. he was aged 35. e had a long beard, and was no more than three oot high; he could not go up ſtairs, much leſs could e get upon a form, but was always lift up by a ſervant: e was skilled in three tongues, ingenious aud in-duſtrious; with whom a while I played at Tables.

5. There was about forty years ago a dwarf whom ſaw at the court of *Wirtenberg*, at the Nuptials of he Duke of *Bavaria*: the little Gentleman arm'd ap-a-pee, girt with a ſhort Sword, and with the ike Spear in his hand, was put into a Pie, that he might

might not be ſeen, and the Pie ſet upon the Table at laſt raiſing the Lid, and breaking looſe thence he ſtepped out, drew his ſword, and after the manner of a Fencer, traverſed his ground upon the Table, to the equal wonder and laughter of them that were preſent.

6. *M. Antonius* is ſaid to have had *Siſiphus* a Dwarf who was not of the full height of two foot, and yet of a vivid wit.

7. *Anno* 1610. I ſaw *John Dutker* an Engliſhman whom ſome of his own Countrey-men carried up and down to get money by the ſight of him. I have his Picture by me, drawn at full length; he was about forty five years of age, as far as might be diſcerned by his face, which now began to be wrinckled; he had a long beard, and was only two foot and a half high; otherwiſe of ſtreight and thick Limbs, and well proportion'd. A leſs than he I have never ſeen.

8. *Auguſtus Cæſar* exhibited in his plays one *Lucius*, a young man, born of honeſt Parents: he was not full two foot high, ſaith *Raviſius*; he weighed but ſeventeen pounds, yet had he a great and ſtrong voice.

9. *Marcus Tullius Cicero* had *Quintus* his own Brother, and *Lentulus* his Son-in-law, who were both of them men of a very low and ſmall ſtature, and he put a jeſt upon each of them for it; when he came into the Province where his Brother had been Prefect, and there beheld a Statue repreſenting his Brother, done only to the waſte, but huge, and a Shield in the arm of it; My half Brother, ſaid he, much bigger than my whole. And ſeeing another time *Lentulus* girt with a long Sword, Who, ſaith he, has tyed my Brother to his Sword?

10. In the time of *Iamblicus* lived *Alypius* of *Alexandria*, a moſt excellent Logician, and a famous Ph-

loſ-

opher, but of ſo ſmall and little a body, that he le exceeded the ſtature of thoſe Pigmies who are d to be but a Cubit high : Such as beheld him uld think he was ſcarce any thing but ſpirit and l; ſo little grew that part of him which was liable Corruption, that it ſeemed to be conſumed into a d of divine nature.

11. *Characus* was a man of exceeding ſmall ſta- e, yet was he the wiſeſt Counſellor that was about *ladine* that great Conquerour of the *Eaſt*.

12. *Anno Dom.* 1306. *Uladiſlaus Cubitalis*, that my King of *Poland* reigned, and fought more ttles, and obtained more glorious victories there- than any of his long-ſhanked Predeceſſors. *Nul- n virtus reſpuit ſtaturam : Virtue refuſeth no ſtature.* t commonly vaſt Bodies, and extraordinary Sta- es have ſottiſh, dull, and leaden ſpirits.

13. *Cardan* ſaith, that he ſaw a man at full age *Italy*, not above a Cubit high, carried about in Parrots Cage. This would have paſſed my belief, d I not been told by a Gentleman of a clear repu- tion, how he ſaw a man at *Siena*, about two years nce, not exceeding the ſame ſtature. A *French* an he was, of the Countrey of *Limoſin*, with a for- al beard, who was alſo ſhewn in a Cage for mo- ey, at the end whereof was a liitle hutch, into hich he retired ; and when the aſſembly was full, ame forth, and played on an Inſtrument.

14. *Licinius Calvus* was an Orator of that reputati- n, that he a long time contended with *Cicero* him- lf, which of them two ſhould bear away the prize, nd chiefeſt praiſe of Eloquence ; yet was this man f a very ſmall and low ſtature. One time he had leaded in an action againſt *Cato* ; and when he ſaw hat *Aſinius Pollio*, who was the accuſer, was compaſ- d about with the Clients of *Cato*, in *Cæſar*'s Market-

place,

place, he required them about him to ſet him up ſome turfs thereby; being got upon theſe, he ope ly ſwore, that in caſe *Cato* ſhould do any injury un *Aſſinius Pollio*, who was his accuſer, that then himſelf would ſwear poſitively to that whereof had been accuſed. And after this time *Aſſinius Pol* was never hurt, either in word or deed, either *Cato*, or any of his Advocates.

15. There were two of the *Molones*, who we remarkable for the noted brevity and ſhortneſs their ſtature; the one of them was an Actor in Pl and Interludes, the other was a famous Robber the high way; borh of them were ſo little, that t name of them paſſed into a Proverb, men uſing ſay of a little man, that he was as very a Dwarf *Molon.*

Cardan writes, that one may make Dwarfs Pigmies, even as we make little dogs for women play with; for they will be engendred of a little F ther, and Mother, then let them be girt in w Swaith-bands very ſtrictly, and bred up with a ſp Diet; and would to God, aith he, this invention were profitable as facile. *Ariſtotle* enquiring the reaſon w men become of a dwarfiſh ſtature, he ſaies, th may be a double cauſe rendred thereof; for eith the place, or the aliment does it, if it be ſmall, wh ſome after the birth endeavour to do, as they w bring up little Whelps in ſmall boxes. *De ſubtil.* 11. *Problem. Sect.* 5.

Remarkable paſſages of ſome perſons that of Women have become Men, &c.

NAture ſeems to be ſo in love with change, that ſhe will have nothing here in this World to reſt in a continued and conſtant ſtate: hence it is that Rivers ſeek out new Channels for themſelves; new Cities ariſe out of the Ruines and Rubbiſh of the Old. The Tops of *Olympus*, *Ætna* and *Parnaſſus* do not appear ſo high to us as they did to our Fore-fathers: and the very Heavens themſelves look almoſt daily upon us with different faces. But whether there have been ſuch changes in humane bodys, as thoſe whereof this Chapter treats, that muſt reſt upon the credit of ſuch Authors as have been the Relaters of the following Hiſtories.

1. It is no lye or fable that Females may be turned into Males, for we have found it recorded in the Annals, that in the year when *Publicus Licinius*, *Craſſus*, and *Cajus Caſſius Longinus*, were Conſuls of *Rome*, there was in *Caſſinum* a Maid

Child under the hand and tuition of he
Parents, who became a Boy, and by
the appointment of the Auruſpices wa
confin'd to a certain Deſart Iſland, an
thither convey'd.

2. *Lucinius Mulianus* reports tha
himſelf ſaw at *Argos* one named *Ariſ*
chon, who before time had to nam
Ariſchuſa, and was a Maid; but after
wards in proceſs of time, came to hav
a Beard, and alſo the parts teſtifying a
man, and thereupon marry'd a Wife.

3. There was in *Smirna* a Virgin cal
led *Philotis*, but in the ſame night where
in ſhe was marry'd to a young man,
thoſe parts which were inverted and con
cealed, began to appear, and ſhe aroſe in
the mouning of a contrary Sex.

4. A marvellous thing alſo happened
in our Age, ſaith *Fulgoſus*, when *Ferdi*
nand the Firſt was King of *Naples*, *Lu*
dovicus Guarna, a Citizen of *Selerne*,
had five Daughters, of which the two
oldeſt were called *Franciſca* and *Cacola*,
both which at fifteen years of age, found
ſuch alteration in themſelves, that they
changed their Feminine habit and names
alſo, the one being called *Franciſcus* and
the other *Cacolus*.

5. In

5. In the Town of *Erguila*, distant
me nine Miles from *Contulia*, there
ed a Noble man who had a daughter
med *Maria Pacheca*, who by a like
cident with the former, proving to be
young man, changed her habit, and
lled her self *Manull Payrca*; who after
ade a Voyage into the *Indies*, became
valiant Souldier, attained to much
ealth and honour; and returning,
arryed a Lady of a Noble Family,
t never attained to have issue, and
s countenance continued effeminate to
e day of his death.

6. Strange is that which is related by
ntoninus Torquemado, not far from the
City of *Beneventum* in *Spain*; a Coun-
y man of a mean fortune, married a
Wife, who because she was barren, used
er very roughly, insomuch that she led
with him a very discontented life, where-
pon one day putting on one of her hus-
ands Suits to disguise her self from know-
edge, she stole out of the house to seek
more peaceable fortune elsewhere, and
aving been in divers Services, whether
he conceit of her mans Habit, or whe-
her nature strangely wrought in her,
ut she found a notable alteration in her

ſelf, inſomuch that ſhe who had been Wife, deſired to perform the office of Husband, ſhe marryed a woman in tha place where ſhe had retired her ſelf long ſhe kept theſe things cloſe, till i the end, one of her familiar acquain tance travelling by chance that way, an ſeeing her to be like that woman he be fore knew, he demanded if ſhe wer not Brother to ſuch a mans Wife, an had forſaken her Husbands houſe ſo ma ny years ſince? to whom, upon pro miſe of ſecrecy, ſhe reveal'd all that you have heard, with the circumſtances be fore rehearſed.

7. I my ſelf am an eye-witneſs, ſaith *Pliny*, that in *Africa* one *Cocicius* a Ci tizen of *Tiſdrita*, turned from a woman to be a man upon her very Wedding day, and was alive at that time that I wrote this Book.

8. A Woman of *Cajeta* that was mar ried to a Fiſherman, as *Antoninus* related it to us, ſaith *Pontanus*, after fourteen years acquaintance with her Husbands Bed, was changed from a woman to a man; upon which being aſhamed of her ſelf, as one expoſed to the deriſions of Men and Women, ſhe altered alſo her

er courſe of life, and entred into a Mo-
aſtry, where he continued the reſt of
is life; he was buried in the Chureh of
t. *Mary*.

9. But that almoſt ſurpaſſes all credit
hich is told by *Pontanus* of a woman,
ho after ſhe had been delivered of a
on, became a man, which yet he con-
rms by the teſtimony of *Antonius Co-
tius* the *Umbrian*, and ſaith he, this
ll out in the year 1496.

10. Some years ſince, ſaith *Pareus*,
hen I was in the Retinue of *Charles*
he Ninth at *Verſails* in *France*, there was
ewed me a man called *Kerinanus Jar-
ierus*, by ſome *Germans Maria*, who
efore having been a *Roman* was called
aria; he was of an indifferent ſtature,
ſquare habit of body, with a thick
nd red Beard. He was taken for a Vir-
n unto the fifteenth year of his age, at
hich time running after the Hogs he
ept, which had gotten into the Corn,
nd leaping over a Ditch with great vio-
nce, it came to paſs that the *Membranes*
eing broke, the hidden evidences of a
an diſcovered themſelves; returning
their Cottage, with Tears, ſhe com-
ained to her mother, that her bowels

fell out; at which Spectacle her Mothe astoniſht, and being inform'd by Phyſi cians, that her Daughter was becom a man. The whole matter being re preſented to the Cardinal, he called a *Aſſembly*, where ſhe received the Nam and Habit of a Man.

11. *Empedocles* of *Agrigentum* ſaith thus of himſelf in *Epholoſtratus*,

Et Puer ipſe fui, nec non quandoqu Puella.

I was both Boy and Girle at ſevera times.

12. *Auſonius* tells of a Boy at *Bene ventum*, who ſuddenly became a Girle and he hath it in theſe words,

Nec ſatis antiquum, quod campano i Benevento,
Unus Ephelorum virgo repente fuit.

At *Benevent* (nor is it long ago)
A Youngſter did unto a Virgin grow

13. *Antonius Diunna*, a learned pe ſon propounds the Queſtion, whethe

a Nun being turn'd into a Man, is oblig'd to become a Monk, and take upon him ſome religious Order? reſolves it in the *Negative* in ſuch words as theſe: There was a Nun of St. *Dominicks* in the City of *Ubeda*, ſhe was born in a Town called *Sabeott*; her name was *Magdalenna Mugnors*; the memory of her is yet freſh amongſt us. This Woman in the 7th. year after ſhe had taken upon her the Profeſſion of a *Nun*, was from a Woman turn'd into a Man: being hereupon expell'd the *Nunnery*, ſhe put on Mans Clothes; a Beard grew upon her *Chin*, and ſhe was called *Franciſcus Mugnoz*. This very *Francis* was afterwards my Client, and I pleaded for him in a caſe of Rape; for a certain Woman accus'd him, That ſhe was known by him by violence and got with Child: ſo that adds he, if the like caſe ſhall fall out, ſeeing the aforeſaid Nun turn to a Man, was turn'd out of the Nunnery, ſuch perſon without ſcruple may marry, or take Orders, as he pleaſe.

Strange Paſſages of ſome Cheats and Pick-pockets.

THE Emperor *Aurelius Alexander*, ſaith *Lampidius*, was ſo perfect a hater of all Thieves, that if he chanced but to ſee any of them, he had his finger ready to pull out one of their eyes, and not only ſo, but it ſeems ſo great was his Antipathy towards all that laboured under that kind of Infamy, that at the caſual ſight of any ſuch, with the very commotion of his mind he would vomit up Choler, and ſuch a ſudden burning would come into his face, that he could not ſpeak for the preſent ſo much as one ſingle word. Great, ſure, is that filthineſs which excited a loathing in ſo gallant and great a man. But the Hiſtories of theſe bold and ſubtile Practitioners will not (I hope) ſeem altogether ſo nauſeous.

1. *Maccus*, a famous Cheat, came into the Shop of a Shoemaker at *Leiden*, and ſaluted him, caſting his Eye upon a pair of Boots that hung up: the Shoemaker asked him if he would buy them? the

the other ſeemed willing, they were taken down, drawn on, and fitted him very well. Now, ſaith he, how well would a pair of double-ſoal'd Shoes fit theſe Boots, they were found and fitted to his feet upon the Boots. Now, ſaith *Maccus*, Tell me true, Doth it never ſo fall out, that ſuch as you have ſo fitted for a Race, as you have now done me, run away without paying? Never, ſaid the other, but ſaid, if it ſhould be ſo, what would you then do? I would follow him, ſaid the Shoemaker: well, ſaid *Maccus*, I will trie, and thereupon began to run, the Shoemaker immediately followed, crying, *Stop Thief, ſtop Thief*; at which the Citizens came out of their houſes, but *Maccus* laughing, Let no man, ſaid he hinder our Race, for we run for a Cup of Ale; whereupon all ſet themſelves quiet Spectators of the Courſe, till *Maccus* had run quite away, and the poor Shoemaker return'd ſweating, and out of breath, and declared how he had been dealt with.

2. The Emperor *Charls* the 5th. commanding a remove, while every man was buſied in putting up his ſtuff, there

entred a good fellow into the Hall, where the Emperour was, being meanly accompanied, and ready to take horſe. This Thief, for ſo he was, having made great Reverence, preſently went about taking down of the Hangings, making great haſte, as if he had much buſineſs to do, and though it was not his profeſſion, yet he went about it ſo nimbly, that he whoſe charge it was to take them down coming to do it, found that ſome body had eaſied him of that labour, and which was worſe, of carrying them away too.

3. Great was the boldneſs of an *Italian* Thief, who in the time of Pope *Paul* the third, pla'd this Prank. A certain Cardinal having made a great Feaſt in his houſe, and the ſilver Veſſels being locked up in a Trunk that ſtood in the Parlor next the Hall, where the Feaſt had been, while many were ſitting and waiting in this Room for their Maſters, there came a man in with a Torch carried before him, bearing the countenance of Steward, and having a Jacket on, who prayed thoſe that ſate on the Trunk, to riſe up from it, becauſe he was to uſe the ſame: which they having done,

done, he made it to be taken up by certain Porters that followed him in, and went clean away with it. And this was done while the Steward, and all the Servants of the house were at Supper.

4. The Emperor *Charles* the 5th had a little Watch of admirable and rare Workmanship, in a great Croud he was robbed of it by a Courtier that attended upon him; but the Watch it self betrayed the Thief, for it struck the hour of the day in his Pocket; at the sound of which the poor man surprized and affrighted, cast himself on his knees before the Emperor, imploring his Pardon, which the Emperor easily granted.

5. At *Antwerp* not long since, there was a Priest, who had received a pretty round Sum in Silver, which he had put into a great Purse that hung upon his girdle: a certain Cheat had observed it, who came, and saluting of him civilly, tells him, that he was appointed by the Parish where he lived, to buy a new Surplice; he humbly begs therefore, that he would please to go with him to the place where they were sold, that he might be the better fitted, in as much as he was of the very same pitch and habit

of

of body with the Priest of their Parish. He prevailed, and together they went. A Surplice was brought forth, and put upon him; the Seller said, it fitted exactly. The Cheat, when he had surveyed the Priest, now before, then behind, said it was too short before; that's not the fault of the Surplice, said the Shop-keeper, but is occasioned by the distension of the Purse. The Priest therefore laid down his Purse, that they might view it again; but no sooner had he turned his back, but the Cheat catched up the Purse, and away he run with it, the Priest followed in the Surplice, as he was: the Shop-keeper pursued the Priest, the Cheat said, stop the Priest, for he is mad; the people easily believed no less, when they saw him running in publick, and so habited, so that while one was a hinderance to the other, the Cheat got off clear with the Purse and Money of the poor Priest.

But many more passages of this note I could here recite, but I will not be too tedious upon a Head.

n account of a Nation, who have Ears hanging down to the Ground.

ANcient writers ſpeake of ſome Indians, whoſe Ears did reach unto e Ground. *Pomponius* ſpeaking of theſe, ſome like them, ſayes they call them *neſios*, or *Stamalos*; the Greeks, as *rabo* writes, call them, ἐνωτοκοίτας, beuſe they uſe their Ears for a Couch to ep on.

Megaſthenes an ancient Author, and *linus cap.* 21. ſay there are Iſlands and Nation called *Faneſii* whoſe Ears are ated to ſo effuſe a magnitude, that ey cover the reſt of their bodies with em, and have no other cloathing, en as they cloath their members with e members of their Ears. *Pliny* alſo *ib.* 4. *cap.* 13.) makes report of ſuch ations. About *Pontus* (ſaith he) there e *Scithian* Iſlands where there is a ation of *Faneſions*, who being otherſe naked, have Ears ſo large, that ey invelope their whole bodies with em. And in his ſeventh Book, (*cap.* 2.) proves that in the borders of *India*, not

not far from *Taprobana*, there are men who cover themselves all over with their Eares. The testimonies of these men are very ancient, but there are not wanting later witnesses. For besides that which *Isidor* (*lib.* 11. *cap.* 3.) affirms of them *Maximilianus Transilvanus* (*apud Ramus. Tom.* 1.) reports that there is an Island neer the *Molucca's* where the people have such vast Ears. And *Pigafetta* assures us; that in *Arucetto* which is an Island reckoned among the *Moluccas* there are such people as before mentioned, whose Ears have so spacious and prodigious dimensions. *Purchas* (*Pil.* 1. *lib.* 2.). says that in this Island *Arucet* are men and women not past a Cubit in height, having Eares of such bigness that they lye upon one, and cover them with the other. So that although these things have been reported in Fables, you may find Authors whom it would not displease one to follow. *Strabo* indeed accounts these relations Fabulous and he scoffs at *Megasthenes* writing of such king of Ears. Yet *Mela* saith he has Authors for it that were not to be contemned. And as *Kornmannus* thinks, is not disagreeable to truth, if you will

e number and authority of thoſe
riters, which will appear more credi-
e by the modern relations of ſome
cular witneſſes mentioned in this preſent
ene.

here Block-heads and Logger-heads are moſt in requeſt.

Lock-heads and *Logger-heads* are much in requeſt at *Braſil*, and Hel-
ets are of little uſe, every one having
artificialized natural Morian of his
ad; for, the Braſilians heads ſome of
em, are as hard as the wood that grows
their Country, for they cannot be
oken, and they have them ſo hard,
at ours in compariſon of theirs are
e a Pompion; and when they will
jure any white man, they call him
ft-head; ſo that *Hard-Head* and *Block-*
ad, terms of reproach with us, attri-
ted to them, would be taken for terms
honour and Gentleman-like qualfica-
ons. This *property* they purchaſed by
rt, with going bare-headed, which is
certain way to attain unto the quality
a *Braſilian Chevalier*, and to harden
the

the tender head of any *Priſcion*, beyond the fear of breaking, or needing the impertinent plaiſter of pedantique Mountebanks.

An account where Maids keep themſelves like cramb'd Capons to get Husbands.

AMong the *Venetians*, the Maids when they are to be coulped in marriage, they are kept very daintily to the end they may become more fat well-liking, and in good plight; they uſe Diſht wheat with milk, they ſleep longer in the day-time, they live very idly cloſe cooped up, that at length they may grow fat as cramb'd Capons; therefore they feed upon unctuous and ſweet meats, that they more daintily and with a more trim grace be dedicated to their Bridegrooms.

This artifice is uſed to accommodate the phanſie of the men of that Nation; for the Italians *deſire to have their women thick well ſet, and plump. The contrary to which is practiſed by the Spaniſh women; for the* Spaniard *loves a Wench that is lean; The*

German

German *prefers one that is strong*; *The* French *one that is soft, delicate and tender*; *The* Indians *a black one. We commonly judge that woman to be beautiful, which is of a white complexion, and soft and tender; clean contrary to the judgment of* Galen, *who says that those are the signs of a false and counterfeit beauty, and that true and native beauty consists in the just composure and symetrie of the parts of the body, a due proportion of flesh, and the goodness of the Colour.*

An account of a sort of People that have Heads like Dogs.

MAny have held opinion, that *Pliny* and *Aulus Gellius* were loud liers, when they wrote and published, that there lived a certain kind of people in *Scythia*, which had Dogs heads, and that they howled like Dogs, instead of speaking as other men do. What these two worthy men have writen is true in part, but not in all. I say in part, because some people that have been discovered within the space of these fourscore years and somewhat more, have a form

or

or figure neer in resemblance to t
head and shape of a Dogs head;
wit, of those little pretty flat-nose Do
which Ladies keep for pleasure in the
Chambers; yet not *Naturally*, but *A*
tificially. For these people, from t
time of all antiquity, did always ho
it for a singular beauty to them, to ha
their Noses flatted or faln down. A
this is the reason, that when their ch
dren are newly born, and have the
bones very tender, the Fathers and M
thers never fail to quash, or flat dow
that part of the face which is betwe
the eyes and the mouth, as the like ha
been done to little Dogs. And to spea
truly, being thus dealt with all, they diff
very little in their looks from the r
semblance of Dogs. But they meddle n
with their Ears, to make them poin
ed or hanging down, as commonly
used to those Creatures. Yet true it
that when they are grown to man
stature, they bore or pierce holes throug
their ears (even as is done here amon
us) to hang therein fine-colour'd stone
or else the bones of certain fleshes. O
the other side, in part they have a repor
ed Fable, when they say, that the

Cyn

ynocephali or *Cynocephales*, that is to y, men having heads like unto Dogs, o dwell in a part of *Scythia*, becauſe l thoſe Countries have been diſcover- l, and do declare no deformity on he peoples bodies: But they of whom ve make mention, are placed between he Equinoctial, and Tropic of Capri- orn, on that ſide which is called *Ame- ca*, in part whereof theſe *Cynotephales* re contained.

Of ſuch Perſons as have return'd to life after they have been believed to be dead.

WHen a Bird hath once broken from her Cage, and has taſted he ſweetneſs of the air, and which is more, of the pleaſure of ſociety and iberty, it's not an eaſie thing to allure her back to the place of her former re- traint. And it is as hard to conceive, hat a Soul which has once found it ſelf n a ſtate of enlargement, ſhould wil- ingly return any more into the ſtrait and uneaſie priſon of the Body. But it eems (by what follows) that there are

certain

certain laws on the other side of death to which it must obey, by vertue of which we read of so many morsels cast up again which death seemed to have swallowed quite down.

1. That is wonderful which befel to two Brother Knights of *Rome*, the elder of them was nam'd *Corfidius*, who being in the repute of all men dead, the tables of his last will and testament were receited, in which he had made his Brother the Heir of all he had: But in the midst of the Funeral preparations, he rose with great cheerfulness upon his Legs, and said, That he had been with his Brother, who had recommended the care of his Daughter unto him, and had also shewed him where he had hid a great quantity of Gold under ground, wherewith he should defray his Funeral Expences. While he was speaking in this manner to the admiration of all that were present, there came a messenger with the news of his Brother's death; and the Gold was also found in the very place as he had said.

2. *Plutarch* in his Book *de anima*, writes of one *Enarchus*, who being accounted, and left for dead by the Physicians

cians, not long after return'd to life, ffirming, that those spirits who had ithdrawn him from this life, were se-erely reproved by their Chief; for hat through their mistake they had rought him instead of *Nicauda* the anner, who the same day and hour being sick of a Fever) died in his Bed. esides this, as a testimony of his re-rn to life, he told *Plutarch* (who was en sick) that he should speedily reco-er of that disease, as indeed he did.

3. A like case with the former is set own by *Gregorius* thus: There was, ith he, one *Reparatus* a Roman, who ing stiff and cold was given over by s Relations, as one who was undoubt-lly dead, when soon after he return'd life, and sent to the Shrine of S. *Lau-nce* in *Rome*, such as should inquire ncerning *Tiburtius* the Priest there, if y thing had newly befallen him. In the ean time while the messenger was ne, he told them that were with him, at he had seen that *Tiburtius* tormen-d in Hell with terrible flames. The essenger he had sent return'd with this ws, that *Triburtius* was that very hour parted this life, and soon after *Repara-s* himself died.

4.

4. *Stephanus* a Roman, a perſon
great virtue, and very wealthy, we
to *Conſtantinople* about the diſpatch
ſome Affairs he had there, where
died. And for as much as the day w
far ſpent, and inclining towards Eve
ing, ſo that preparation for his Funer
could not be conveniently made in th
ſhort time, he was therefore laid ou
and kept in the houſe till the morro
at which time he aroſe from the dea
and ſaid, that he was brought before
certain Judge, where he heard the
loudly reprehended and rated, by who
he was thither brought; for that t
Judge had given them order not
bring him, but one *Stephanus* a Blac
ſmith, who was one of his Neighbou
they ſent therefore to that Blackſmit
and it was found that he died in th
very hour. And this, ſaith *Gregorius*,
have heard related by the month of St
phanus himſelf.

5. Near unto this is that which S. *A*
guſtine ſaith was ſeen by himſelf in t
perſon of one *Curina*: this man liv'd
a Village near unto *Hippo* in *Afric*
where S. *Auguſtine* was Biſhop, falli
into a greivous ſickneſs, he was rep

by almost all persons as dead, hav-
lost all his senses, and receiving no
d of nourishment, when he had lain
ne days in this posture, that which
ain'd his Friends from the burial of
n was, that some of them thought
ne little breath was yet in his No-
ls: but when these also were now of
mind that he was departed, on the
den he opened his eyes, and bad
m send speedily to *Curina* a Smith
d his Neighbour to see how he did,
d when word was brought back that
was newly dead, he told them that
was brought before a Judge who
rply rebuked the spirits that had
ought him instead of the other *Curi-*
; that thereupon he was restored to
, that in this extasie he had seen Pa-
dise, and many other things he rela-
, amonst others, that he was ad-
onished to be baptized by S. *Augustine*
Hippo, being therefore restored to
health, he did as he was advised.

Of ſuch who after death have concern ed themſelves with the affairs their Friends and Relations.

THe Platoniſts ſpeak of ſome Soul that after they are departed fro their bodies, they have yet a ſtran hankering after them: whereupon it that they haunt the dormitories of th dead, and keep about the places whe their bodies lye interr'd, and are ther fore call'd by the Philoſophers Bod lovers. I know not under what reſtrain ſouls are, when once ſeparate from the bodies, nor what priviledges ſome them have above others; but if the fo lowing relations are true, ſome of the here ſpoken of, have been as mindf of their Friends and Families, as othe were affected to the bodies, they ha before deſerted.

Ludovicus Adoliſius, Lord of *Immol* ſent a Secretary of his upon earneſt b ſineſs to *Ferrara*; in which journey, h was met by one on Horſe-back, atirr like an Huntſ-man, with an Hawk u on his fiſt, who ſaluted him by h name, and deſired him, to intreat h Son *Lodowick*, to meet him in that ve

plac

place the next day, at the same hour, to whom he would discover certain things of no mean consequence, which much concerned him and his Estate. The Secretary returning, and revealing this to his Lord, at first he would scarce give credit to his Report; and jealous withal, that it might be some train laid to intrap his Life, he sent another in his stead; to whom the same Spirit appeared in the shape aforesaid, and seemed much to lament his Sons diffidence; to whom if he had come in Person, he would have related strange things, which threatned his Estate, and the means how to prevent them: Yet desired him to recommend him to his Son, and tell him, that after twenty two Years, one Month, and one Day prefix'd, he should lose the Government of that City, which he then possessed, and so he vanished. It happened just at the same time the Spirit had Predicted (notwithstanding his great care and Providence) that *Philip* Duke of *Britain*, the same Night Besieged the City, and by the help of the Ice (it being then a great frost) past the Moat, and with scaling Ladders scaled the Wall, surpriz'd the City, and took *Lodowick* Prisoner. He was in League with *Philip*, and therefore feared no harm from him.

2. Two wealthy Merchants, travelling through the *Taurine* Hills into *France*, upon the way met with a man of more than Humane stature; who bids said to him, *Salute my Brother Lewis Sforza, and deliver him this Letter from me*: They were amaz'd, and asking who he was? he told them, that

he was *Galeaceus Sforza*, and imm
diately vaniſh'd out of ſight. The
made haſte to *Milain*, and delivered th
Duke's Letter, wherein was thus wri
ten: *O, O, O*, Lewis, *take heed to t*
ſelf, for the Venetians and French will
nite to thy ruine, and to deprive thy P
ſterity of their Eſtate. But if thou wi
deliver me 3000 *Gnilders, I will ende*
vour that the Spirits being reconcil'd
thy unhappy Fate may be averted; an
this I hope to perform, if thou ſhalt not r
fuſe what I have requeſted: Farewel. Th
Subſcription was: *The Soul of* Galeace
thy Brother. This was laugh'd at b
moſt as a Fiction, but not long after, th
Duke was diſpoſſeſs'd of his Governmen
and taken Priſoner by *Lewis* the Twelfth
King of *France.* Thus far *Arulnus*,
firſt Section of the Hiſtory of *Milai*
who alſo was an eye-witneſs of wh
hath paſs'd.

3. *Cæſar Baronius* tells that there w
an intire friendſhip betwixt *Micael Me*
catus the Elder, and *Marſilius Ficinus*
and this friendſhip was the ſtronger b
twixt them, by reaſon of a mutual a
greement in their ſtudies, and an ad
dictedneſs to the Doctrines of *Plato.*

out that these two discourſed together (as y us'd) of the ſtate of Man after Death, ac- rding to *Plato*'s Opinions, (and there is ex- t a Learned Epiſtle of *Marſilius* to *Michael rcatus*, upon the ſame Subject) but when ir Diſputation and Diſcourſe was drawn out newhat long, they ſhut it up with this firm greement, That which ſoever of them two ould firſt depart out of this Life (if it might) ſhould aſcertain the ſurvivor of the ſtate the other Life, and whether the Soul be mmortal or not. This Agreement being made, mutually ſworn unto, they departed. In a ort time it fell out, that while *Michael Mer- us* was one Morning early at his Study, upon e ſudden he heard the noiſe of a Horſe upon e gallop; and then ſtopping at his door, withal heard the voice of *Marſilius* his Friend, cry- g to him, *O* Michael, *O* Michael, *thoſe things e true, they are true.* *Michael* wondring to hear Friends voice, roſe up, and opening the aſement, he ſaw the backſide of him whom he d heard, in white, and gallopping away upon white Horſe: He call'd after him, *Marſilius*, *Marſilius*; and follow'd him with his Eye. But e ſoon vaniſh'd out of ſight. He amaz'd at this xtraordinary Accident, very ſolicitouſly en- uired, if any thing had happened to *Marſilius* (who then liv'd at *Florence*, where he alſo breath'd is laſt) and he found upon ſtrict enquiry, that e dyed at that very time wherein he was thus eard and ſeen by him.

4. We read in the Life of *John Chryſoſtom* of *Baſiliſcus*, the Biſhop of the City *Comana*, (the ſame who with *Lucianus* a Prieſt of *Antioch*, ſuf- er'd Martyrdom under *Maximinus* the Empe-

rour) that he appeared to St. *Chryſoſtom* in Exile, and ſaid, *Brother* John, *be of good hea and courage, for to morrow we ſhall be togethe* Alſo that before this, he had appear'd to t Prieſt of that Church, and ſaid, *Prepare a pla for our Brother* John, *for he is to come preſentl* And that theſe things were true, was afterwar confirm'd by the event.

A ſtrange Diſcovery of a New World tha is above us: Or, A Diſcourſe provin that there is an Habitable World in th Moon.

SInce this Diſcourſe may be ſuſpected of ſin gularity, I ſhall therefore firſt confirm it b ſufficient Authority of divers Authors both An cient and Modern, that ſo I may the better clear it from the prejudice either of an upſtart Fancy or an abſolete Error. This is by ſome attribu ted to *Orpheus*, one of the moſt Ancient Gree Poets, who ſpeaking of the Moon, ſays thus: That it hath many Mountains, and Cities, and Houſes, and Dwellings in it: To him aſſented *Anaxagoras*, *Democritus*, and *Heraclides*, all who thought it to have firm ſolid Ground, and large Fields, like to our Earth, containing likewiſe many large Paſtures, Cloſes, Champion Grounds, and an innumerable company of gallant Inhabitants. Of this Opinion likewiſe was *Zenophanes*, as he is cited for it by *Lactantius*, though that Author (perhaps) did miſtake his meaning

whilſt

hilſt he relates it thus, *Dixit* Zenophanes *intra ncauum Lunæ eſſe aliam terram & ibi aliud genus ominum ſimili modo vivere ſicut nos in hac terra*, &c. s if he had conceived the Moon to be a *New orld*, or great hollow Body, in the midſt of hoſe Concavity there ſhould be another Globe f Sea and Land Inhabited by Men, Women, nd Children, as our Earth is. The *Pythagoreans* n general did affirm, that the Moon alſo was erreſtrial, and that ſhe was Inhabited as this ower World is; that thoſe living Creatures and lants which are in her, exceed any of the like id with us in the ſame *proportion*, and that their ys are longer than ours by fifteen times; and is *Pythagoras*, ſaith Dr. *Wilkins*, was eſteemed a an of a moſt Divine wit. To this Opinion of *ythagoras* did the great *Plato* aſſent. Thus *Lu-an*, in his Jocular Diſcourſe of a Journey to e Moon; in the beginning of it he doth in a rious manner intimate that there is a real World the Moon, and that there is an excellent Go-ernment there, and that all Creatures there live oſt happily. The Cardinal *Cuſanus* held a par-cular World in every Star. *Keplar* likewiſe as wholly of this Opinion, that there is a World the Moon, and he profeſſes that he did not ublish this Opinion either out of a humour of ontradiction, or a deſire of vain-glory, or in a ſting way to make himſelf or others merry, t after a conſiderate and ſolemn manner for e diſcovery of the Truth.

That there are high Mountains, deep Valleys, spacious Plains in the Moon.

AND here, *kind Reader*, if ſome *Rabbi*, *Chynick* were to handle the point, th would firſt prove it out of Scripture, from t place in *Moſes* his Bleſſing, where he ſpeaks the Ancient Mountains and laſting Hills, *Deut.* For having immediately before mentioned th Bleſſings which ſhould befall unto *Joſeph* by Influence of the Moon, he does preſently e getically iterate them in Bleſſing him with chief things of the Ancient Mountains and l ing Hills: You may alſo ſee the ſame expreſ uſed in *Jacob*'s Bleſſing of *Joſeph*. But farth as to Humane Teſtimony, I might add tha *Diodorus*, who thought the Moon to be full huge Hills, vaſt Mountains, and delightful Pla *Democritus* held likewiſe, that the Moon was ful Champion Grounds, Mountains, and Valle *Keplar* ſaith, that there are very tall Mounta in the Moon, and that their Inhabitants are m bigger and taller than ours, and that they are Naturally of a very dry Conſtitution, and t therefore they are fain to dig great and rou hollows in thoſe Mountains, where they may b procure Water for their Thirſt, and get place ſhelter themſelves. As to the *Government* tha there (*ſays another Author*) it is as good as q was exerciſed, all things being performed a a calm and gentle manner; there is no Hea Strife, or Contention, and never any there go Law, but every one there ſtrive who ſhall moſt Friendly, and perform the greateſt Acts Love.

Of the Seasons, Meteors, Inhabitants, &c. that there are in the World in the Moon.

1. *Of the Seasons.*

AND if there be such a World in the Moon, 'tis requisite then that their Seasons should be some way correspondent unto ours, that they should have Winter and Summer, Night and Day, as we have: Their Days and Years are always of one and the same length. *Plutarch* says, that those who live there may discern our World as the dregs and sediment of all other Creatures, appearing to them through Clouds and foggy Mists, and that altogether devoid of Light, and that the Climate is very hot, so that the Inhabitants there might well imagine the dark place of Damnation to be here Situate, and that they only were the Inhabitants of the World, as being in the midst between Heaven and Hell.

2. *Of their Meteors.*

And now, kind Reader, since it is clear that they in this New World have all things alike with us, as Sea and Land, and Vaporous Air encompassing both, I am verily perswaded that Nature there doth use the same way of producing Meteors as it doth here; and why may not the Planets there have the like Qualities as ours hath? And if so, then 'tis more probable that they are made by the ordinary way of Nature, as they are with us, and consist of such Exhalations from

the Bodies of the Planets as be very much rarified, may be drawn up through the Orb of groſs Vapours, as Air, that encompaſſes them. And then may they probably have all ſorts of Meteors, as we have here.

3. *Of the Inhabitants of this other World.*

I have already handled the Seaſons and Meteors belonging to this New World, 'tis requiſite that in the next place that I ſay ſomething of the Inhabitants thereof; concerning whom there might be many difficult Queſtions raiſed: As, whether that place be more inconvenient for Habitation than our World; whether they are the Seed of *Adam*, whether they are there in a Bleſſed ſtate, or elſe what means there may be for their Salvation, with many other ſuch uncertain Queries, which I ſhall wholly omit, leaving it to their examination who have more leiſure and Learning for the ſearch of ſuch particulars.

Yet however we may gueſs in the general that there are ſome Inhabitants in that Planet, for why elſe did Providence furniſh that place with all ſuch conveniencies of Habitation, as hath been declared? Cardinal *de Cuſa* is of Opinion, that this place is Inhabited by Men, and Beaſts, and Plants. To him aſſented *Campenella*, but he cannot determine whether they are Men, or rather ſome other kind of Creatures; if they were Men, then he thinks that they could not be infected with *Adam*'s ſin; yet perhaps, ſays he, they might have ſome of their own, which might make them ſubject to Miſery. *Others* there are, that are of Opinion, that there are abundance of Inhabitants in this New World, but that they are of a quite different Nature from us here below.

Others

Others again ſay, there are much People in this New World, and that they are of ſtrange Humours and Conceits, ſome deſiring to live in the lower parts of the Moon, where they might look downwards upon us, with Taunts, Jeers, and Deriſion: And that others are deſirous to be mounted aloft above thoſe, and that all of them ſhine like the Rays of the Sun, and as being Victorious, are Crowned with Garlands made with the Wings of *Euſtathia*, or *Conſtancy*.

That 'tis poſſible to find out a conveyance to this other World, and if there be Inhabitants there, to have Commerce with them.

ALL that hath been ſaid concerning the People of the New World is but conjectural and full of uncertainties, nor can we look for any more probable Diſcoveries, unleſs there be ſome hopes of inventing means for our conveyance thither.

Yea, but you will ſay, there can be no Sailing thither, unleſs that were true which the Poets do but feign; And we have now no *Drake* or *Columbus* to undertake this Voyage, or any *Dedalus* to invent a conveyance through the Air.

I Anſwer, Though we have not yet, why may not ſucceeding Times raiſe ſome Spirits as eminent for new Attempts and ſtrange Inventions as any that were before them? And 'tis the Opinion of *Keplar*, that Men will at laſt find out the *Art of Flying*, by which they may in a days time tranſport themſelves into this World of the

But here's an Objection.

Suppoſe now the Art of Mens Flying were found out, and that he could fly as faſt and long as the ſwifteſt Bird, yet, ſay you, it cannot poſſibly be conceived how he ſhould ever be able to paſs through ſo vaſt a diſtance as there is betwixt the Moon and our Earth, which ſpace is about 179712 Miles: So that though a Man could conſtantly keep on his Journey thither by a ſtraight Line, though he could fly a Thouſand Miles in a day, yet he could not arrive thither in 180 days, or half a Year.

1. For Diet, I ſuppoſe there could be no truſting to that Fancy of *Philo* the Jew (mentioned before) who thinks that the Muſick of the Sphears ſhould ſupply the ſtrength of Food.

Nor can we well perceive, how a Man ſhould be able to carry ſo much Luggage with him, as might ſerve for his *Viaticum* in ſo tedious a Journey.

2. But if he could, yet he muſt have ſome time to reſt and ſleep in; no Inns to Entertain Paſſengers, nor any Caſtles in the Air (unleſs they be Inchanted ones) to Receive poor Pilgrims or Errant Knights; and ſo conſequently he cannot have any poſſible hopes of reaching thither.

Notwithſtanding all which draughts, I ſhall lay down this Poſition. That ſuppoſing a Man could fly, or by any other means raiſe himſelf Twenty Miles upwards, or thereabouts, it were poſſible for him to come unto the Moon.

But here if it be enquired what means there may be uſed for our aſcending up into this New World, in order to have Commerce and Correſpondence with it?

I An-

I Anſwer,

1. It is not perhaps impoſſible, that a Man might be able to fly, by the application of Wings to his own Body; as Angels are Pictured, as *Mercury* and *Dedalus* are feigned, and hath been attempted by divers, particularly by a *Turk* in *Conſtantinople*, as *Busbequius* relates.

2. If there be ſuch a great Ruck in *Madagaſcar*, as *Marcus Polus* the *Venetian* mentions, the Feathers in thoſe Wings are twelve Foot long, which can ſoop up a Horſe and his Rider, or an Elephant, as our Kites do a Mouſe; why then it is but teaching one of theſe to carry a Man, and he may Ride up thither, as *Ganymede* does upon an Eagle.

3. Or if neither of theſe ways will ſerve, yet I do ſeriouſly and upon good grounds affirm it poſſible to make a flying Chariot, in which a Man may ſit, and give ſuch a motion to it, as ſhall convey him through the Air: And this perhaps might be made large enough to carry divers Men at the ſame time, together with Food for their *Viaticum*, and Commodities for Traffick. It is not the bigneſs of any thing in this kind, that can hinder its motion, if the motive Faculty be anſwerable thereunto. We ſee a great Ship ſwims as well as a ſmall Cork, and an Eagle flies in the Air as well as a Gnat.

This Engine may be continued from the ſame Principles by which *Archytas* made a Wooden Dove, and *Regiomontanus* a Wooden Eagle.

I conceive it were no difficult matter (if a Man had leiſure) to ſhew more particularly the means of compoſing it.

The perfecting of ſuch an Invention would be of ſuch excellent Uſe, that it were enough, not only

only to make a Man Famous, but the Age al wherein he lives: For beſides the ſtrange Di coveries that it might occaſion in this othe World, it would be alſo of inconceivable Ad vantage for Travelling, above any other Co venience that is now in Uſe.

So that notwithſtanding all theſe ſeeming im poſſibilities, 'tis likely enough, that there ma be means invented of Journeying to the Moon and how happy ſhall they be that are firſt ſuc ceſsful in this Attempt?

——— *Fœlices quæ animæ, quas nubila ſupra,*
Et turpes fumos, plenumque vaporibus orbem,
Inſervit Cœlo Sancti ſcintilla Promethei.

Having thus finiſhed this Diſcourſe, I chance upon a late Fancy to this purpoſe under th feigned Name of *Domingo Gonſales*, written by Learned and Reverend Biſhop: In which (be ſides ſundry particulars, wherein this latter Chap ter did unwittingly agree with it) there is de livered a pleaſant and well contrived Fancy con cerning a Voyage to this other World.

He ſuppoſeth there is a Natural and uſual Paſ ſage for many Creatures betwixt our Earth and this Planet. Thus he ſays, thoſe great multitudes of Locuſts, wherewith divers Countreys have been deſtroyed, do proceed from thence: And if we peruſe the Authors who treat of them, we ſhall find that many times they fly in numberleſs Troops or Swarms, and for ſundry days toge- ther before they fall, are ſeen over thoſe places in great high Clouds; ſuch as coming nearer, are of extenſion enough to obſcure the day, and hinder the light of the Sun. From which, to-

ether with divers other ſuch relations, he concludes, that 'tis not altogether improbable they should proceed from the Moon. Thus likewiſe he ſuppoſeth the Swallows, Cuckows, Nightingales, with divers other Fowl, which are with us only half a year, to fly up thither when they go from us; amongſt which kind, there is a wild Swan in the *Eaſt-Indies*, which at certain ſeaſons of the year, do conſtantly take their flight thithither. Now this Bird being of a great ſtrength, able to continue for a long flight, as alſo uſually in flocks like our wilk Geeſe, he ſuppoſeth, that many of them together might be thought to carry the weight of a man, eſpecially if an Engine were ſo contrived (as he thinks it might) that each of them ſhould bear an equal ſhare in the Burthen. So that by this means 'tis eaſily conceivable, how once every year a man might finiſh ſuch a Voyage going along with theſe Birds in the middle of Winter, and again returning with them at the Spring.

And here, a one that had a ſtrong phanſie, were better able to ſet forth the benefit and pleaſure of ſuch a Journey. And that when you conſider the ſtrangeneſs of the perſons Language, Art, Policy, Religion of thoſe Inhabitants, together with the new Traffick that might be brought from thence. In brief, do but conſider the pleaſure and profit of thoſe later Diſcoveries in *America*, and we muſt needs conclude this to be inconceivable beyond it. But ſuch Imaginations as theſe I ſhall leave to the phanſie of the Reader.

——— *ſic itur and aſtra*
Reſtet humi, quicunque velit ———
Cœlo reſtat iter, cœlo tentabimus ire. ———

Aim

Men before Adam.

THE falſe ſuggeſter who aſſerts, that there *were men before Adam*, doth inſinuate his Poiſon to deceive unthinking people in the following manner (and ſi'e recite his own words *verbatim* that their Erroneouſneſs may the better appear) *viz.* Nor do I much wonder (ſaies he) that Interpreters, handling theſe Verſes of the Apoſtle have not been ſucceſsful in the explaining of them, for they were every way ſtreightned in the expounding of theſe words, *until the Law*, for that Law was either to be underſtood of the Law given to *Moſes*, or of the Law given to *Adam*: If that Law were underſtood of the Law given to *Moſes*, it muſt needs be affirmed, that ſin was in the World before *Moſes*, and until *Moſes*; but that ſin was not imputed before *Moſes*, if that Law were underſtood of the Law given to *Adam*, it muſt be held, that ſin was in the World before *Adam*, and until *Adam*; but that ſin was not imputed before therefore other men were to be allowed before, *Adam*, who indeed had ſinn'd, but without imputation; becauſe before the Law ſins were not imputed. The *Interpreters* being between two ſuch inconveniences, were at a ſtand, nor did know which way to turn themſelves, but becauſe it ſeemed leſs prejudicial to affirm, that ſins were not imputed before *Moſes*, and until *Moſes*, than to affirm, that there were any other men either created or begotten before *Adam*, therefore they preferred the firſt inconvenience before the ſecond. The Interpreters rejected thoſe fabulous men, which were to be believed to have gone before *Adam*. But if my *Teachers* will give me leave, Ii'e try whether the Expoſition of theſe words to

the

the Law be not rather to be understood of the Law given to *Adam:* I do not deny, but to the first view to affirm, that there were *Men before Adam*, seems to trouble some mens Consciences, not to ease them, for people who are given to venerable Antiquity will fear and startle at the very mention, nay, at the very Thought of such a strange thing. And I know very well how dearly he suffered, who proved, that there were *Antipodes*, and *Hermisphere:* opposite to the *Diameters* of our World. But it is not now, as it was then, being born in a better Age, and with better Fortune; I pray God to prevent such hatred. And therefore what I have studied upon this Argument, *That there were men before Adam*, I shall offer to you in the *following Essay.*

First then, I say, that so much the rather I gave my self to the finding out *Men before Adam*, because I thought there could from hence arise no inconvenience which is by the Gospel; for I thought the same would be the Fate of this Tenet among Divines, as is of that of the motion of the Earth to *Astronomers*, for whether we think the Heavens turn round, or the Earth turn over, yet the Day and Night perpetually take their turns, and all the seasons of the year return at their just times, Corn flourishes in the Spring, which ripens in the Summer: Wines are prest in the Autum, which are cleared in the Winter. Likewise whether we think that *Adam* was created alone, and that he was first of all men, or believe that there were men before him, all your Religion keeps its own place, for the ground of our Redemption consists in this. That we believe all men to have been c *lam.*

But

But now that the Antitype betwixt our Saviour & *Adam*, may more perfectly relate, it will certainly be more convenient to affirm, that there were men before *Adam* for that same Reason that Christ was not the last of all men: I say it will be more convenient to affirm, that that imputation from the sin of *Adam* was returned upon those men which were before *Adam*, according to that Reason by which the imputation of Christ (by which we are freed from the sin of *Adam*, was returned upon those men which were before Christ. And we have reason to believe that *Adam*) was not the first man that was made, for Holy Writ (*saies this Author*) never affirms it, nor ever intends it, nay, whence the contrary is gathered out of it, whence we may easily conjecture, *that there were men before Adam.*

Moreover from this Tenet, which asserts *men to have been before Adam*, the History of *Genesis* appears in my oppinion much clearer, and agrees better with it self, and further, this really agrees with all *prophane Records*, whether *Ancient* or *New*, to wit, those of the *Chaldeans*, *Egyptians*, *Scythians* and *Chinesians*. And lastly, *that men were created before Adam*, may be gathered both from the *Northern* and *Southern Nations*, all whom as likewise those of the first, and most ancient Creation were created with the Earth it self in all its parts thereof, and not propagated from *Adam*. And now I think it doth clearly appear by what hath been said (saies this erroneous Author) *That there were men before Adam.*

Con-

Concerning Fire Drakes.

FLying Dragons, or as *Engliſh* men call them, fire Drakes, becauſe on this manner, when a certain quanity of vapours gathered together on a heap, being very near compact; and as it were hand tempered together, this Lump of vapours aſcending to the Region of Cold, is forcibly beaten back, which violence of moving is ſufficient to kindle it, although ſome men will have it to be cauſed between two clouds, a hot, and a cold; then the higheſt part which was climing upward, being by reaſon ſubtile and thin, appeareth as the Dragons neck Smoaking; for that it was lately in the repulſe, bowed or made crooked, to repreſent the Dragons Belly, the laſt part by the ſame repulſe turned upward, maketh the tail appearing ſmaller, for that it is both further off, and alſo for that the cold bindeth it. This Dragon, thus being cauſed, flyeth a long in the Air; and ſometimes turneth to and fro if it meet with a cloud to beat it back, to the great terror of them that behold it, of whom ſome call it a *Fire-Drake*: ſome ſay it is the Devil himſelf; and ſo make report to others.

Of Will with the Whisp, or Ignus Fatuus.

THere is alſo a kind of Light that is ſeen in the Night ſeaſon, and ſeemeth to go before Men, or to follow them, leading them out of their

their way into Waters; and other dangerous places. It is very often seen in the Night, of them that Sail on the Sea, and sometime will cleave to the Mast of the Ship, or other high parts sometimes slide round about the Ship, and either rest in one part till it go out, or else be quenched in the Water. This impression seen on the Land, is called in Latin *Ignis Fatuus*, fooliſh Fire, that hurteth not; but only feareth souls: that which is seen on the Sea, if it be but one, is *Helena, if it be two*, it is called *Castor* and *Pollux*.

Of many Suns.

IT is strange and Marvellous to behold the likelihood of that which *Alexander* the great, sending word to *Darius*; said to be impossible, that two Suns should rule the World. But oftentimes men have seen as they thought, in the Firmament not only two Suns, but oftener three Suns, and many other in number tho not so often appearing. These how wonderful soever they appear proceed of a natural cause, which we will endeavour to express: they are nothing else but Idols or Images of the Sun, representing in an equal Smooth, and watry clouds, placed on the sides of the Sun, and sometimes on both side; into which the Sun beams, being received as in a glass, express the likeness of fashion and light that is in the Sun, appearing tho there were many Suns, whereas indeed there is but one and all the rest are Images

Of many Moons.

AFter the treaty of many Suns, it were not hard for any man without farther inſtruction, to know the natural cauſe of many Moons; for they are likewiſe Images of the Moon, repreſented in an equal cloud, which is a Watry Smooth, and poliſhed even like a Glaſs: ſome call them (as *Plinius* ſaith) night Suns, becauſe they joyned with the Light of the true Moon, give a great ſhining Light to drive away the ſhadow and darkneſs of the Night, it were ſuperfluous to write more of their cauſes or effects, which are all one with thoſe that have been declared of the Suns. It may be doubted why other ſtars do not likewiſe expreſs their Image in Watry clouds, and ſo the number of them as to our ſight ſhould be multiplyed? It may be anſwerd that their light or beams are too feeble and week, to expreſs any ſuch ſimilitude or likeneſs in the Watry clouds, for altho they have Garlands or Circles about them, that are cauſed in no power that is under them, yet it is manifeſt that this apparition hath not need of ſo ſtrong a light, as is required to print the Images of them in the clouds. Again, the Garlands are direct under, and therefore apter to receive ſuch apparition.

Of being drunk once a Month.

THat it is good to be drunk once a month is a common flattery of ſenſuality, ſupporting it ſelf upon phyſick the healthful effects of inebriation, this indeed ſeems plainly affirm'd by *Avicenna* a phyſitian, of great authority, and whoſe religion prohibtiting him could leaſt extenuate

ebriety,

ebriety, but *Averroes* a man reſtraining his ebriety unto Ailurity and in effect, making no more thereof then *Seneca* commendeth, and was allowable in *Cato*, that is a ſober incaleſcence and a regulated *Æſtuation* from Wine, or what may be conceived between *Joſeph* and his Brethren; when the text expreſſeth they were merry or drank largly, and whereby indeed the commodities ſet down by *Avicenna*, that is alleviation of Spirits, reſolution of ſuperfluities, provocation of ſweat and urine, may alſo enſue, but as for *Dementation* ſopicion of reaſon and the diviner particle from drink; though *American* religion approve, and Pagan piety of old, hath practiſed even at their Hilarity Chriſtian morality, and the Doctrine of Chriſt will not allow, and ſurely that Religion which excuſeth the fact of *Noah*, in the aged ſurprizal of 600 years, and unexpected in ebriation from the unknown effects of Wine, till nether acquit ebrioſity nor ebriety in their known and intended perverſions.

Remarkable Passiges concerning Monsters, &c.

IT is the constant design of provident Nature to produce that which is perfect and complete in its kind: But though Man is the noblest part of her operation, and that she is busied about the framing of him, with singular curiosity and industry; yet are there sundry variations in her mintage, and some even humane medals, come out thence with different Errata's in their Impressions. The best of Archers do not always bore the white; the working brains of the ablest Politicians, have sometimes suffered an abortion, nor are we willing to bury their accidental misses, in the memory of their former skilful performances. If therefore Nature (through a penury, or superfluity of matreials, or other couses) hath been so unfortunate as at sometimes to miscarry; her Dexterity and Artifice, in the composition of many, ought to procure her a pardon for such oversights as she hath committed in a few. Besides there is oftentimes so much of ingenuity in her very disorders, an

they are diſpos'd with ſuch a kind of happy unhappineſs, that if her more perfect works beget in us much delight; the other may affect us with equal wonder.

1. That is ſtrange which is related by *Buchanan*; It had ſaith he beneath the Navel one body; but above it two diſtinct ones; when hurt beneath the Navel both bodies felt the pain; if above, that body only felt, that was hurt. Theſe two would ſometimes differ in opinions and quarrel, the one dying before the other, the ſurviving pin'd away by degrees. It liv'd 28 years, could ſpeak divers Languages, and was by the King's command taught Muſick. *Sandy's* on *Ovid Metam. lib.* 9. *p.* 173.

2. Anno 1538. *There was one born who grew up to the ſtature of a Man, he was double as to the Head and Shoulders, in ſuch manner as that one face ſtood oppoſite to the other; both were of a likeneſs, and reſembled each other in the beard and eyes, both had the ſame appetite, and both hungred alike, the voice of both was almoſt the ſame, and both loved the ſame Wife.*

3. *I ſaw* (*ſaith* Bartholinus) Lazarus Colloredo *the* Genoan, *firſt at* Hafnia, *after at* Baſil, *when he was* 28 *years of Age; but in both places with amazement. This* Lazarus

rus *had a little Brother growing out at his Breaſt, who was in that poſture born with him. If I miſtake not, the bone called* Xyphoides *in both of them grew together, his left foot along hung downwards, he had two arms, only three fingers upon each hand: ſome appearance there was of the ſecret parts; he moved his hands, ears, and lips, and had a little beating in the breaſt. This little Brother voided no excrements, but by the mouth, noſe, and ears, and is nouriſh'd by that which the greater takes: he has diſtinct animal and vital parts from the greater; ſince he ſleeps, ſweats, and moves, when the other wakes, reſts, and ſweats not. Both receiv'd their Names at the Font, the greater that of* Lazarus, *and the other that of* Johannes Baptiſta. *The natural Bowels, as the Liver, Spleen,* &c. *are the ſame in both.* Johannes Baptiſta *hath his eyes for the moſt part ſhut; his breath ſmall, ſo that holding a Feather at his mouth, it ſcarce moves; but holding the hand there, we find a ſmall and warm breath; his mouth is uſually open, and always wet with ſpittle; his head is bigger than that of* Lazarus, *but deform'd; his hair hanging down while his face is in an upward poſture. Both have beards,* Baptiſta's *neglected, but that of* Lazarus *very neat.* Lazarus *is of a juſt ſtature, a decent*

body, courteous deportment, and gallantly attir'd; he covers the body of his Brother with his Cloak; nor could you think a Monſter lay within, at your firſt diſcourſe with him. He ſeemed always of a conſtant mind, unleſs that now and then he was ſolicitous as to this end, for he feared the death of his Brother; as preſaging that when that came to paſs he ſhould alſo expire, with the ſtink and putrefaction of his body; and thereupon he took greater care of his Brother than of himſelf.

4. *Lemnius* tells of a Monſter, that a certain Woman was deliver'd of (to which Woman he himſelf was Phyſician, and preſent at the ſight) which at the appearing of the day fill'd all the Chamber with roaring and crying, running all about, to find ſome hole to creep into: but the Women at the length ſtifled and ſmother'd it with pillows.

5. *Johannes Naborowsky* a noble *Polonian*, and my great friend, told me at *Baſil*, that he had ſeen in his Countrey, two little Fiſhes without Scales, which were brought forth by a Woman, and as ſoon as they came out of her Womb, did ſwim in the Water as other Fiſh.

6. Not many years ago, there liv'd a Woman of good quality at *Elſingorn*, who being

being ſatisfied in her count, prepared all things for child-birth; hired a Mid-wife, bought a Cradle, *&c.* but her big belly in the laſt Month ſeemed to be much fallen, which yet (not to leſſen the report that went of her) ſhe kept up to the former height by the advantage of cloaths which ſhe wore upon it. Her time of Travail being come, and the uſual pains of labour going before; ſhe was deliver'd of a creature, very like unto a dormouſe of the greater ſize, which (to the amazement of the Women who were preſent) with marvellous celerity ſought out and found a hole in the Chamber, into which it crept, and was never ſeen after. I will not render the credit of theſe Women ſuſpected, ſeeing divers perſons have made us Relation of very ſtrange and monſtrous Births, from their own experience.

Of ſome ſuch Perſons as have renew'd their Age, and grown young again.

IT is the fiction of the Poets, that *Medæa* was a Witch, that ſhe boyled men in a Cauldron, with I know not what powerful ingredients, till ſuch time as ſhe had

reſtored the Aged unto Youth again. The truth was, that being a Prudent Woman, by continued Exerciſe and hard Labours in hot places; ſhe reſtored thoſe to health, who were ſoft and effeminate, and had corrupted their bodies by idleneſs and ſloth. Much may be done this way to preſerve the body in its uſeful vigor and firmneſs; and to prevent thoſe Dilapidations and Mines; which an unactive life uſually brings upon a man.

1. *That worthy perſon*, D, Pieruccius, *a Lawer of* Padua, *and Hoſt to the great* Scioppus, *did aſſure me, that a certain* German, *then living in* Italy, *had at ſixty years of age recover'd to himſelf, both new Teeth and black Hair, and had extended his life to a great many years, with the only uſe of an extract of black* Hellebore, *with Wine and Roſes.*

2. Alexander Benedictus *tells of* Victoria Fabrianenſis, *a Woman of fourſcore years of Age, that then her Teeth came anew, and that though the Hair of her Head was fallen off, yet it alſo came afreſh.*

3. Torquemada *aſſures us, that being at* Rome *about the year* 1531. *it was bruited throughout* Italy; *that at* Tarentum *there liv'd an old man, who at the age of an hundred*

dred years, was grown young again; he had chang'd his skin like unto the Snake, and had recovered a new being, with all he was become ſo young and freſh, that thoſe who had ſeen him before could then ſcarce believe their own eyes, and having continued above fifty year in this Eſtate, he grew at length to be ſo old, as he ſeemed to be made of Barks of Trees; whereunto he further adds, another ſtory of the like Nature.

4. Ferdinand Lopez *of* Caſtegnede, *Hiſtoriographer to the King of* Portugal, *in the eighth Book of his Chronicle relateth, that* Nonnio de Cugne, *being Viceroy at the* Indies. *In the year* 1536. *there was a man brought unto him, as a thing worthy of admiration; for that it was avered by good proofs, and ſufficient Teſtimony, that he was three hundred and forty years old. He remembred that he had ſeen that City, wherein he dwelt unpeopled, being then when he ſpake it one of the chiefeſt Cities in all the* East Indies. *He had grown young again four times, changing his white Hair, and recovering his new Teeth; when the Viceroy did ſee him, he then had the Hair of his Head and Beard black; although he had not much: and there being by chance a Phyſician, at the time preſent; the Viceroy willed him to feel the old mans Pulſe, which*

he found as good and as strong, as a young man in the prime of his age. This man was born in the Realm of Bengala, and did affirm, that he had at times near seven hundred Wives, whereof some were dead, and some were put away. The King of Portugal being advertiz'd of this wonder, did often enquire, and had yearly news of him by the Fleet, which came from thence; he liv'd above three hundred and seventy years.

7. An old Abbatess, being decrepit, suddenly became young, her monthly courses return'd, her rugged and wrinckled skin grew smooth, her hoary hairs became black, and new teeth in her head, and papps swell'd after the manner, as is usual with Virgins.

8. The flesh of a Viper prepared and eaten, clarifies the eye-sight, strengthens the sinews, corroberates the whole body; and according to Dioscorides, procures a long and healthful age, in so much, as they are proverbially said to have eaten a snake, who look younger than accustomed; nor is the Wine of Vipers less soveraign. I have heard it credibly reported, by those who were eye-witnesses, how a Gentleman, long desperately sick, was restor'd by these means to health with more than accustomed vigor; his grey hairs, whereof he had many, falling all from his head; and so continuing for seven years after.

Of

Of the Imagination or Phantaſie.

IMagination the work of Fancy, ſaith Dr. *Fuller*, oftentimes produces real effects, and this he confirms by a pleaſanter inſtance than ſome of theſe that follow.

1. A Gentleman had lead a company of children into the Fields beyond their wonted walk, and they being now weary, cried to him to carry them. The Gentleman not able to carry them all, relieved himſelf with this device, he ſaid he would provide them Horſes to ride home with, and furniſhed himſelf and them with Geldings out of the next Hedge: the ſucceſs was (ſaith my Author) that mounted fancy put metal into their Legs, and they came cheerfully home.

2. There was one who fell into a vain imagination that he was perpetually frozen; and therefore in the very Dog-days continually ſate near the Fire, crying out that he ſhould never be warm, unleſs his whole body ſhould be ſet on fire: and whereas by ſtealth he would caſt himſelf into the fire,

he was bound in chains in a ſeat near the fire, where he ſat night and day, not able to ſleep by reaſon of this fooliſh fancy: when all the counſels of his Friends were in vain, I took this courſe for his cure, I wrapped him in Sheepskins from head to foot, the wooll was upon them, which I had well wetted with *Aquæ Vitæ*; and thus dreſſed, I ſet him at once all on fire; he burnt thus for half an hour, when dancing and leaping, he cryed out he was now well, and rather too hot: by this means his former fancy vaniſhed, and he in a few days was perfectly well.

3. A Noble Perſon in *Portugal* fell into this melancholy imagination, that he continually cryed out, God would never pardon his ſins. In this agony he continued penſive, and waſted away, various preſcriptions in Phyſick were uſed to no purpoſe, as alſo all kinds of Divertiſements and other means. At laſt we made uſe of this Artifice, his Chamber door being locked, about midnight at the Roof of his Chamber (we had ſtripped off the tile for that purpoſe) there appeared an artificial Angel, having a drawn Sword in his right, and a lighted torch in his left hand, who called him by his name, he ſtraight roſe from his Bed, and adored the Angel, which he ſaw

cloathed

cloathed in white, and of a beautiful aſpect he liſtned attentively to the Angel, who told him all his ſins were forgiven, and ſo extinguiſhed his Torch and ſaid no more. The poor Man overjoyed, knocked with great violence at the door, raiſes the Houſe, tells them all that had paſſed; and as ſoon as it was day, ſent for his Phyſicians, and relates all to them, who congratulated his felicity, calling him a righteous perſon. He ſoon after fell to his meat, ſlept quietly, perform'd all the offices of a ſound man, and from thence forth never felt any thing of his former indiſpoſition.

Anno Dom. 1610. attending upon my Prince at *Prague*, as his Phyſician, it fell out, that upon the eighteenth of *July* there was born a boy, whoſe Liver, Inteſtines, Stomach, Spleen, with great part of the Meſentery, hung out all naked below his Navel. He lived but a few hours, and then with miſery enough exchanged that life for death which he had newly begun. If any demand the reaſon of ſo monſtrous a deformity, he ſhall find no other than the imagination of the Mother, who being asked by Doctor *Major* and my ſelf, whether happily ſhe had not given ſome occaſion to ſuch a Birth, ſhe anſwered with tears, that three Months before her delivery,

ſhe

ſhe was conſtrain'd by ſome Souldiers to be preſent at the killing of a Calf, at the opening of it ſhe felt an extraordinary motion in her ſelf, when ſhe ſaw how the bowels came tumbling down from the Belly.

5. In the ſame City of *Prague*, much about the ſame time there was the like, if not a greater miracle of nature: a woman was delivered of a Son, who was born with his foreskin cut and inverted; and this came to paſs through the vehement imagination of the Mother, who three weeks before ſhe fell in travel, had liſtned very attentively to a Gueſt in her Houſe, who diſcourſed, and exactly deſcribed the manner of the Jewiſh Circumciſion, at one of which he had that morning been preſent. I may be an eye-witneſs of this, for I was brought by *Kepler* the great Mathematician, to behold that Boy who was then two years of age.

6. *Gulielmus Fabricius* relates a notable Hiſtory to this purpoſe; thus, *Anno* 1600, an honeſt Matron in *Rol* near the *Lemane Lake*, at the beginning of the ſecond month from her conception, chanced to paſs by the Image of a Crucifix, and looking over curiouſly and intentively upon the broken and diſtorted Legs of the Thief that hung on the left ſide, ſhe was therewith ſo mov'd and affected

fected, that at the end of her time she was delivered of a Girl who was deform'd in her right Leg, after the same manner as she had beheld in the Thief.

Of such as having been extreme Wild and Prodigal, or Debauched in their Youth, have afterwards proved excellent Persons.

THose Bodies are usually the most healthful that break out in their youth; and many times the Souls of some men prove the sounder, for having vented themselves in their younger days. Commonly none are greater enemies to Vice, than such as formerly have been the slaves of it, and have been so fortunate as to break their Chain, and recover their liberty. A certain blackness in the Cradle has been observed to give beginning and rise unto the most perfect Beauties; and there are no sort of men that have shined with greater Glory in the World, than such whose first days have been sullied and a little overcast.

1. *Themistocles*, by reason of the Luxury and Debauchery of his life, was cast off, and disowned by his Father: his Mother over-

grieved

grieved with the villanies he frequently committed, finiſhed her life with an Halter: notwithſtanding all which, this man proved afterwards the moſt noble perſon of all the Grecian Blood, and was the interpoſed pledg of hope or deſpair to all *Europe* and *Aſia. Patrit. lib. de Reipub. inſtit. 4 tit. 6. p.* 208.

2. C. Valerius Flaccus (*in the time of the ſecond Punick War*) *began his youth in a moſt profuſe kind of luxury: afterwards he was created Flamine by* P. Licinius *the chief Pontiff, that in that employment he might find an eaſier receſs from ſuch Vices as he was infected with; addreſſing his mind therefore to the care of Ceremonies and ſacred things, he made Religion his Guide to Frugality: and in proceſs of time ſhewed himſelf as great an example of Sanctity and Modeſty; as before he had been of Luxury and Prodigality.*

3. Nicholas Weſt *was born at* Putney *in* Surrey, *bred firſt at* Eaton, *then at* Kings College *in* Cambridge, *where when a youth he was a Rakehel in grain; for ſomething croſſing him in the College, he could find no other way to work his revenge, than by ſecret ſetting on fire the Maſter's Lodgings, part whereof he burnt to the ground. Immediately after this little* Heroſtratus *left the College, liv'd for a*

time

time in the Country, debauched enough for his converſation. But he ſeaſonably retrenched his wildneſs, turned hard Student, became an excellent Scholar, and moſt able Stateſman, and after ſmaller promotions was at laſt made Biſhop of Ely, *and often employed in foreign Embaſſies. Now if it had been poſſible, he would have quenched the fire he had kindled in the College with his own tears, and in expreſſion of his penitence, became a worthy Benefactor to the Houſe, and rebuilt the Maſter's Lodgings firm and fair from the ground. No Biſhop in* England *was better attended with Menial Servants, or kept a more bountiful Houſe, which made his death ſo lamented.* Anno 1533.

Of Dreams, and what hath been revealed to ſome perſons therein.

ALthough it is too great a vanity to give over-much credit to our Dreams, and to diſtreſs and diſtract our ſelves about the Significations and ſucceſſes of them; yet they are not altogether unuſeful to us. *Zeno Eleates* was wont to ſay, that any of his Scholars might judge of

of their proficiency in Philoſophy by their Dreams; for if they neither did nor ſuffered any thing therein but what was vertuous, they had made ſome good progreſs in Philoſophy. By the ſame way we may diſcover much of our own natural inclinations and the conſtitution we are of. Beſides this, there hath been ſo much of higheſt concernment revealed to ſome in their ſleep, that is enough to make us believe there is not altogether ſo much vanity in Dreams, as ſome men are of opinion.

1. *Aſtyages* the laſt King of the *Medes* ſaw in his dream a Vine to ſpring forth from the Womb of his only daughter, and at laſt ſo to flouriſh, and ſpread out it ſelf, that it ſeemed to overſhadow all *Aſia* with its very fruitful branches. He conſults with the Soothſayers upon this dream, who anſwer him, that of his Daughter ſhould be born a Son that ſhould ſeiſe on the Empire of *Aſia*, and diveſt him of his; terrified with this prediction, he forthwith beſtowed his daughter upon *Cambyſes*, a Foreigner, and then an obſcure perſon: when his daughter drew near the time of delivery, he ſends for her to himſelf, that whatſoever ſhould be born of her ſhould periſh by his own command. The Infant therefore is delivered to *Harpagus* to

be

be ſlain; a man of known fidelity, and with whom he had long communicated his greateſt ſecrets. But he fearing that upon *Aſtyages* his death, *Mandane* his daughter would ſucceed in the Empire, ſince the King had no iſſue Male, and that then he ſhould be ſure to be paid home for his obedience, doth not kill the Royal Babe, but delivers it to the Kings chief Herdsman to be expoſed to the wide world. It fell out that the wife of this man was newly brought to bed, and having heard of the whole affair, ſhe earneſtly importunes her Husband to bring the child home to her, that ſhe might ſee him: the Husband is overcome, goes to the Wood where he had left him; he finds there a Bitch, that at once ſaved the Babe, and kept off the birds and beaſts from it; and alſo ſuckled it her ſelf. Affected with this Miracle, and thus inſtructed by a brute in humanity, he takes up the child, carries it to his wife, ſhe ſees, and loves it, breeds him up till he grew firſt to a man, and then to a King: he overcomes *Aſtyages* his Grandfather, and tranſlates the Scepter from the *Medes* to the *Perſians*.

2. Alexander *the Great in the long and difficult Siege of* Tyrus, *bordering upon* Judea, *ſent to the Jews for aſſiſtances, but was by them rejected, as having a more ancient League with* Darius.

Darius. *When therefore he had taken the City, full of indignation, he leads his Army against the Jews, resolved upon revenge, and devoting all to slaughter and spoil. But* Jaddus *the then High-Priest, admonished by God in a dream, meets him upon the way, accompanied with a number both of Priests and People, himself with his Priestly attire, with his Mitre upon his head, and upon that the Name of God: whom as soon as* Alexander *saw, with all mildness and submission he approaches him, salutes him, and adores that wonderful Name. Those who accompanied him were some of them amazed, others displeased; amongst these was* Parmenio, *who asks the King wherefore he adored a man, himself being now almost every where reputed as a God? To whom* Alexander *reply'd, that he worshipped not the man, but God in him, who heretofore (in that form) had appeared to him in* Dio, *a City of* Macedonia, *in his dream, encouraging him to a speedy Expedition against* Asia, *which through his divine power and assistance he would subject to him. And therefore he not only pardoned, but honoured and enriched the City and Nation of the Jews, pronounced them at liberty to live after their own Laws, and made choice of some of them to serve him in his own Troops.*

3. Ertu-

3. *Ertucules* having ſlept after dinner, when he awaked was confounded with the thoughts of what he had ſeemed to ſee in his dream; and therefore according to the Religion of the Turkiſh Nation, he firſt bathes his body in water to purifie himſelf, and then goes to *Edebales*, a perſon in great reputation amongſt them, as well for his wiſdom as ſanctity; and thus he ſpeaks: I dreamed (venerable Sir) that the brightneſs of the Moon did proceed from your boſome, and thence afterwards did paſs into mine: when it was thither come there ſprang up a tree from my navel, which overſhadowed at once many Nations, Mountains, and Valleys. From the roots of this tree there iſſued waters ſufficient to irrigate Vines and Gardens; and there both my dream and my ſleep forſook me. *Edebales* when he had heard him (after ſome pauſe) thus beſpake him: There will be born unto you (my good Friend) a Son whoſe name ſhall be *Oſman*, he ſhall wage many Wars, ſhall acquire to himſelf Victory and Glory, and yout poſterity ſhall be Lords and Kings of many Nations. But my Daughter muſt marry to your Son *Oſman*, and ſhe is that brightneſs which you ſaw come from my boſome into yours, and from both ſprang up the tree. A ſtrange prediction and the more re-

remarkable for that of the Moon, ſeeing we know that the Creſcent is the prime and moſt remarkable Enſign of the Turkiſh Nation.

Of the ſecret ways of diſpatch, and the delivery of Meſſages by Letters, Cyphers, and other ways.

SEcrecy and celerity are of ſpecial importance for the right conduct and management of all ſorts of affairs; but in military matters they are of that abſolute neceſſity, that ſcarce any thing of moment can be effected without them. Various ways have the Ancients and others invented, whereby they might convey their intelligences and advice with both theſe; a taſte whereof we have in the following Examples.

1. *Aleppo* is ſo called of *Alep*, which ſignifies Milk, of which there is great abundance thereabouts; there are here alſo Pigeons brought up after an incredible manner, who will fly between *Babylon* and *Aleppo* (being thirty days Journey diſtant) in forty eight hours ſpace, carrying Letters and News (which are faſtned about their Necks) to Merchants of both Towns, and from one

to

to another These are only imployed in the time of haſty and needful intendments: their education to this tractable expedition is admirable, the flights and arrivals of which I have often ſeen in the time of my wintering in *Aleppo*, which was the ſecond winter after my departure from Chriſtendom.

2. The City of *Ptolemais* in *Syria* was beſieged by the *French* and *Venetians*, and it was ready to fall into their hands, when the Souldiers beheld a Pigeon flying over them, with Letters to the City, who thereupon ſet up ſo ſudden and ſo great a Shout, that down fell the poor airy Poſt with her Letter; being read, it was found that the *Sultan* had therein ſent them word, that he would be with them with an Army ſufficient to raiſe the Siege, and that they ſhould expect his arrival in three days. The Chriſtians having learnt this, ſent away the Pigeon with others inſtead of the former, which were to this purpoſe: That they ſhould ſee to their own ſafety, for that the *Sultan* had ſuch other affairs, as rendered it impoſſible for him to come to their ſuccour. These Letters being received, the City was immediately ſurrendred, the *Sultan* performed his promiſe upon the third day; but per-

perceiving how matters went, returned to his other imployments.

3. *Hiſtæus* the *Mileſian* being kept by *Darius* at *Suſa*, under an honourable pretence, and deſpairing of his returning home unleſs he could find out ſome way that he might be ſent to Sea; he purpoſed to ſend to *Ariſtagoras*, who was his Subſtitute at *Miletum* to perſwade his Revolt from *Darius*; but knowing that all paſſages were ſtopped and ſtudiouſly watched, he took his courſe: He got a truſty Servant of his, the hair of whoſe head he cauſed to be ſhaved off, and then upon his bald pate he wrote his mind to *Ariſtagoras*, kept him privately about him till his hair was ſomewhat grown, and then bad him haſte to *Ariſtagoras*, and bid him cauſe him to be ſhaved again, and then upon his head he ſhould find what his Lord had wrote unto him.

4. *Harpagus* was a great Friend to *Cyrus* and had in *Media* prepared all things in as good forwardneſs as he could; being therefore to ſend his Letter to *Cyrus* to haſten his Invaſion upon that Countrey, he thought it the ſafeſt way to thruſt it into the belly of a Hare, ſo by this unſuſpected means his Letters went ſafe to *Cyrus* in *Perſia*, who came with

with an Army, and made himself Master of the Empire of the *Medes*.

5. *The ancient* Lacedemonians *when they had a purpose to dissemble and conceal their Letters, which they sent to their Generals abroad, that the Contents of them might not be understood, though they should be intercepted by the Enemy, they took this course: They chose two round sticks of the same thickness and length, wrought and planed after the same manner. One of these was given to their General when he was about to march; the other was kept at home by the Magistrates. When occasion of secrecy was, they wound about this stick a long scroll and narrow only once about, and in such manner that the sides of each round should lie close together, then wrote they their Letters upon the traverse junctures of the scroll from the top to the bottom. This scroll they took off from the stick, and sent it to the General, who knew well how to fit it to that stick he kept by him; the unrolling of it did disjoin the Letters, confound and intermix them in such manner, that although the scroll was taken by the Enemy, they knew not what to make of it; if it passed safe, their own General could read it at pleasure. This kind of Letter the* Lacedemonians *called* Scytale.

6. *I have read in the* Punick *History, that an illustrious person amongst them (whether it was* Asdrubal *or some other, I do not now remember) who on this manner used to conceal such* Letters *as he sent about matters of secrecy. He took new Tables, which were not yet covered with wax, and cut out his Leter upon the wood, then (as the manner was) he drew them over with wax, these Tables, as if nothing was writ upon them, he sent to such as before-hand he had acquainted with the use of them, who upon the receipt of them took off the wax, and read the Letter as it was engraven upon the wood.* Demaratus *used this way of writing.*

7. The way by Pigeons to give intelligence afar off with wonderful celerity, is this, They take them when they sit on their nests, transporting them in open cages, and return them with Letters bound about their legs like Jesses, who will never give rest to their wings until they come to their young ones. So *Taurosthenes* by a Pigeon, stained with Purple, gave notice of his Victory at the Olympick Games the self same day to his Father in *Ægina.*

Of the Field Acheldemack *which was Bought with the Thirty Pieces.*

ON the other side of Mount *Sion*, toward the *South*, a stones cast, is the Field that they Bought with those Thirty Pieces for the which Christ was Sold, that Men call *Acheldemack*, that is, the Field of Blood: In that Field are many Tombs of Christian-men, for there be many Pilgrims Buried. And also in *Hierusalem*, toward the *West*, is a fair Church, where the Tree grew, of which the Cross was made: and thereby is the Church where our Lady met with *Elizabeth*, when they were both with Child, and St. *John* stirred in his Mothers Womb, and did Worship to our Lord his Maker: and under the Altar of this Church is the place where St. *John* was Born, and thereby is the Castle of *Emaux*.

On Mount *Sion* was King *David* Buried, and *Salomon*, and many other Kings of *Hierusalem*, and there is the place

where St. *Peter* wept full bitterly, when he had denyed our Lord: and a ſtones caſt from that, is another place where our Lord was Judged, for at that time was *Caiaphas* Houſe there, and between the Temple of *Solomon* and Mount *Sion* is the place where Chriſt raiſed the Maiden from Death to Life. Under Mount *Sion* in the Vale of *Joſaphat*, is a Well called *Notatory Silo*, there was our Lord waſhed after he was Baptized. And thereby is the Tree on the which *Judas* hanged himſelf for deſpair, when he had Sold and Betrayed Chriſt.

And thereby is the Synagogue where the Biſhops of the Jews and Phariſees came to hold their Councel, and there *Judas* caſt Thirty Pieces before them, and ſaid, *Peccavi, tradens Sanguinem juſtum*; that is, I have ſinned, in Betraying the Innocent Blood.

Of a great Country called Lamory, *where the People go Naked : And of other things.*

THis is an exceſſive Hot Country; and it is the cuſtom there, that Men and Women go Naked, and they ſcorn all them that are Clad; for they ſay, that God made *Adam* and *Eve* all Naked, and that Men ſhould have no ſhame of that which God made: and they believe in the ſame God that made *Adam* and *Eve*, and all the World. And there is no Woman Married, but Women are all common there, and they refuſe no Man. And they ſay, that God commanded *Adam* and *Eve*, and all that come of them, ſaying, *Creſcite & multiplicamini & replete terram.* Encreaſe and Multiply, and fill the Earth. No Man there may ſay, This is my Wife; nor no Woman may ſay, This is my Husband; and when they have Children, they give them to whom they will of them that have medled with them.

Alſo the Land is all common, for every Man taketh what he will; for that one Man hath now this Year, another Man hath the next Year. And all the Goods, as Corn, Beaſts, and all manner of things in that Country are common. For there is nothing under Lock, and as Rich is one Man as another; but they have an Evil Cuſtom to Eating of Fleſh, for they Eat Mans Fleſh more gladly than other. Nevertheleſs, in that Land is abundance of Corn, of Fleſh, of Gold, of Silver, and of all manner of good. And thither do Marchants bring Children for to Sell, and thoſe that are Fat they Eat, but thoſe that be Lean they keep till they be Fat, and then are they Eaten. And beſides this Iſle of *Lemory*, is another called *Somober*, the which is a good Iſle; and there both Men and Women that are of the Nobility, are marked in the Viſage with a Hot Iron, that they may be known from other, for they think themſelves the Worthieſt of the World, and they have evermore War with thoſe Men that are Naked, of whom I ſpake before. And there are many other Iſles and People; of the which it were overmuch for to ſpeak here.

Of the Island called Raso, *where People be hanged if they be Sick past hope of Recovery.*

THE Men of this Isle, when their Friends are sick, and that they believe surely that they shall die, they take them and hang them up quick on a Tree, and say, it is better that Birds that are Angels of God eat them, than Worms of the Earth. From thence Men go to an Isle where the Men are of an ill kind, for they nourish Hounds for to strangle Men. And when their Friends are sick that they think they shall die, then do those Hounds strangle them, for they will not that they die a kindly Death, for then should they suffer too great pain, as they say; and when they are thus dead, they eat their Flesh for Venison.

From thence Men go by Sea through many Isls, into an Ile called *Melk*, and there be full ill People, for they have

none other delight but for to fight and slay Men, for they drink gladly Mans Blood, which Blood they call good, and he that can slay most, is of most Fame among them. And if there be two Men at strife, and after be made Friends, then must they Drink either others Blood, or else the accord is of no value.

An Account of the Wilderness, and of what a strange place it is.

THE Wilderness is a strange place, and in it, as Men say, are the Trees of the Sun, and the Moon, that spake to *Alexander*, and told him of his Death: and Men say, that those that keep those Trees, and Eat of the Fruits of them, Live Four or Five Hundred Years, through the vertue of the Fruit; and we would gladly have gone thither; but I think that an Hundred Thousand Men of Arms could not pass that Wil-

derness

derneſs for the plenty of Wild Beaſts, as Dragons, and Serpents, that Slay Men when they paſs that way. In this Land are many Elephants; both White and Blew, without number, and Unicorns, and Lyons of many Colours. Many other Iſles are in the Land of *P--- J---* that were too long to tell, and much Riches, and of Pretious Stones great Plenty. I have heard ſay, why this Emperour is called *P--- J---*, and for theſe that know it not, I will declare, Sometime there was an Emperour, a Noble Prince, and a Doughty, and he had many Chriſtian Knights with him, and the Emperour thought he would ſee the Service in Chriſtian Churches, and then was Churches of Chriſtendom in *Turkey*, *Sury*, and *Tartary*, *Hieruſalem*, *Paleſtine*, *Araby*, and *Alapy*, and in all the Land of *Ægypt*; and this Empeperour came with a Chriſtian Knight into a Church of *Ægypt*, and it was on a *Suturday* after *Whitſunday*, when the Biſhop gave Orders: and he beheld the Service, and asked of the Knight what Folk thoſe ſhould be that ſtood before the Biſhop? And the Knight ſaid, they ſhould be Prieſts: and he ſaid, he would

no more be called King nor Emperour, but Priest, and he would have the Name of him that came first out of the Priests, and he was called *J*---, and so have all the Emperours since been called *P*--- *J*---. In this Land are many Christian-men, of good Faith, and good Law, and they have Priests to sing Service, and they receive the Sacrament as Men of *Greece* do; and they say, nor otherwise, but as the Apostle said, as St. *Peter*, and St. *Thomas*, and other Apostles, when they sung and said *Pater Noster*, and the words with the which the Communion is Sacred: we have many Additions of Popes that have been Ordained, of which Men of these Countries know not.

Of

Of the Isles, wherein are many Gold Mines.

THere are more East-ward Two other Isles, as Travellers report, the one is called *Oriel*, and the other *Argete*; Of which all the Land is full of Mines of Gold and Silver. In those Isles may Men see no Stars clear shining, but one Star that is called *Canopos*; and there Men see not the Moon, but in the last Quarter. In that Isle is a great Hill of Gold, that Pismires keep, and they part the fine Gold from other that is not fine, and the Pismires are as great as Hounds; so that no Man dare come there for dread of Pismires that would assay them; so that Men cannot dig for the Gold, nor get thereof, but by Subtilty: and therefore when it is very hot, the Pismires hide themselves in the Earth from Morn to Noon of the Day; and then Men of the Country, take Camels and Dromedaries, and other Beasts, and go thither, and Load them with Gold, and go fast away ere the Pismires come out of the Earth; and other times when it

it is not so hot, that the Pismires hide them not, they take Mares that have Foals, and they lay upon those Mares Two long Vessels, as it were Two long Barrels, with the Mouth upwards, and drive them thither, and keep their Foals at home; and when the Pismires see these Vessels, they leap thereto, for by kind they leave no Hole nor Pit open, and anon they fill those Vessels with Gold; and when the Men think the Vessels be full, they take the Foals, and bring them as near as they dare, and then they whinny, and the Mares hear them, and anon they come to their Foals, and so they take the Gold: for those Pismires will suffer Beasts to come among them, but not Men.

A pleaſant Treatiſe of the Earthly Paradiſe.

IN this Paradiſe *Adam* and *Eve* was ſet, but they were but a little while there, and it lies towards the *Eaſt*, at the begining of the Earth; but that is not our *Eaſt* that we call, where the Sun riſeth, for when their Sun riſeth there, then it is Mid-night in our Country, by reaſon of the roundneſs of the Earth: for our Lord made the Earth all round in the midſt of the Firmament. Of Paradiſe can I not ſpeak properly, for I have not been there: but that I have heard, I ſhall tell you. Men ſay, that Paradiſe *Terreſtre* is the higheſt Land of all the World, and it is ſo high that it toucheſt near to the Circle of the Moon, for it is ſo high, that *Noah*'s Flood might not come thereto, which covered all the Earth about.

This Paradiſe *Terreſtre* is incloſed all about with a Wall, and that Wall is all covered with Moſs, as it ſeemeth, that Men may ſee no ſtone nor nothing elſe whereof it is; and in the higheſt place

of Paradise in the midst of it is a Well, that casteth out the Four Floods that run through divers Lands. The first Flood is called *Pison* or *Ganges*, and that runneth through *India*; in that River are many precious Stones, and much *Lignum Aloes*, and Gravel of Gold. Another is called *Nilus* or *Giron*, and that runneth through *Ethiopiah* and *Ægypt*. The Third is called *Tygree*, and that runneth through *Assyria* and *Armony* the great. And the Fourth is called *Euphrates*, that runneth through *Armony* the less, and *Persia*: and Men say, that the sweet and fresh Waters of the World take their Springing of them. The first River is called *Pison*, that is to say, gathering of many Rivers together, and falling into one; and some call it *Ganges*, of a King that was in *India*, that Men call *Gangeras*, for it runneth through this Land: and this River is in some places clean, in some places troubled; in some places hot, in some places cold. The Second River is called *Nilus* or *Giron*, for it is ever troubled; for *Giron*, is to say, trouble. The Third River is called *Tygree*, that is to say, fast running; for it runneth faster then any of the

the other, named ſo of a Beaſt that Men call *Tygris*, for he runneth faſt. The Fourth River is called *Eupbrates*, that is to ſay, well bearing, for there groweth many good things upon that River. And ye ſhall underſtand that no Man living may go upon that Paradiſe, for by Land he may not go for wild Beaſts that are in the Wilderneſs, and for Hills and Rocks which no Man may paſs: Neither by thoſe Rivers may any Man paſs, for they come with ſo great a courſe, and ſo great Waves, that no Ship may Sail againſt them. Many great Lords have aſſayed many times to go by theſe Rivers into Paradiſe, but they might not ſpeed in their way; for ſome Died for wearineſs in Rowing, ſome were Blind, and ſome Deaf with noiſe of the Wolves, ſo no Man may paſs there, but through the ſpecial Grace of God.

Remarkable things of Adam *and* Eve *in Paradiſe.*

AND not far from that place is a Cave in a Rock, where *Adam* and *Eve* dwelt when they were driven out of Paradiſe,

Paradiſe, and there got their Children. And in that ſame place was *Adam* made, as ſome Men ſay, for Men called that place aforetime the Field of *Damaſce*, for it was in the Worſhip of *Damaſce*, and from thence he was Tranſlated into Paradiſe, as they ſay; and afterward he was driven out of Paradiſe; and put there again: for the ſame Day that he was put into Paradiſe, the ſame Day he was driven out, as ſoon as he had ſinned. And there beginneth the Iſle of *Ebron* that lieth near to *Jeruſalem*, where the Angel bad *Adam*, that he ſhould dwell with his Wife, and there they begot *Seth*, of which Kindred Jeſus Chriſt was Born. And in that Vale is the Field where Men draw out of the Earth a thing which in that Country they call *Camball*, and they Eat it inſtead of Spice, and bear it to Sell, and they ſay, Men cannot dig there ſo deep, nor ſo wide, but it is at the Years end full again up to the ſides through the Grace of God. And Two Miles from *Ebron* is the Grave of *Lot*, that was *Abraham's* Brother.

Of the Country where Job *dwelt.*

ON the other ſide of the City of *Carnaa*, Men enter into the Land of *Job*, that is a good Land, furniſhed with plenty of all Fruits, and it is alſo called *Swere*. In this Land is the City of *Thomar*. This *Job* was a Painim, and alſo he was *Cofraas* Son, and he held that Land as the Prince thereof, and he was ſo rich that he knew not the hundred part of his Goods; and after his Poverty God made him Richer than ever he was before, ſo that he was King of *Idumea*, after the death of King *Eſau*, and when he was King he was called *Jobab*, and in that Kingdom he lived an hundred threeſcore and ten Years, ſo that when he died he was two hundred forty and eight years old. And in the Land of *Job* is no want of any thing that is needful for Mans Body. There are Hills where Men find Manna, which Manna is called Angels Bread, it is of a white colour, and much ſweeter than Sugar or Hony; and it cometh of the

Dew

Dew of Heaven that falleth on the Herbs, and there it congealeth and waxeth white, and it is used in Medicines for rich Men.

This Land boundeth on the Land of *Chalde*, which is a great Land, and there the Men are very fair, and well apparelled, as with Cloth of Gold beset with costly Pearls, and many other precious Stones. The Women are but hard favour'd and go bare-foot, and meanly clad, with a wide and coarse Coat, but so short that it scarse covers their Knees, their Sleeves are long, down to the foot; they have long black hair hanging about their shoulders, and are nothing lovely to look upon, but I had best say no more, for I am afraid I shall get small thanks for my praising of them. In this Land of *Chalde* aforesaid, is a City called *Ur*, and in that City was *Abraham* the Patriarch born.

A strange

A strange Account of the World that is under our Feet where liveth a sort of People called Antipodes.

THERE is, as Credible Authors say, a World under our Feet, and the People that live there are called *Antipodes*, their Feet are directly against ours; and when tis Summer with them tis Winter with us, and when tis Summer with us tis Winter with them, and all they do and perform is quite contrary to what we do and perform here, for there the Hog Judgeth the Butcher, the poor Man leadeth the Serjeant to Prison, Women of an 100 Years Old fall in Love with Boys of 20: the Gipsies ask Serving-men their Fortunes, Horses ride on their Masters Backs, Black Thorn brings forth Sweet Grapes, the Ladies draw the Coach and the Horses take their ease, here Woods and Towns glide among the Clouds, Beasts lead their Keeper to Pasture, Ships

and

and Gallies Float on Hill tops, Wives go to War and Husbands ſtay at home by the Fire ſide, here heavy ſtones do ſwim, Mice burn the Rat, and the ſick Man gives Councel to the Phyſitian, Clowns ride on Horſeback and Kings walk after them on Foot, here they hunt on the Water. Further, here Beaſts of Chaſe purſue the Grayhounds, Fiſhes come out of the Air and Angle for Fowls in the Water, the Child Rocketh his Father in the Cradle, here the Servant calls his Maſter to an Account, the Churche themſelves ring the Bells, here Iron ſwim on the Water, and the Souldier digs the Water with a Pick-axe.

But to proceed, theres many good Men and true amongſt them, and a Godly Life after their Faith, and though they be not Chriſtians, nevertheleſs of kind they are full of good Vertues, and they fly Vices, and all Sin and Malice for they are not envious, proud, covetous, leacherous, nor gluttonous, and they do unto another Man that they would he did to them, and they full the Ten Commandements, and they take no force of Riches, nor of having; and they ſwear not, but they ſay Yea and Nay

Nay, for they ſay he that ſweareth will deceive his Neighbour, and, as Authors ſay, generally all Men in this *under-World* are truer and wiſer than in other Countries : In this Iſle there are no Thieves, Murderers nor Beggars, nor no Oppreſſors. And foraſmuch as they are ſo true, and ſo good, there is no Tempeſt nor Thunder, War, Hungar, nor Tribulation : and they live ſo Temperately in Meat and Drink, that they live very long, and many of them die without Sickneſs, and their Life faileth them with Age. There is in this place a ſort of Wild and Savage Men, who have Heads a Foot long, and they kill all that come near them, and they are ſuch Monſtruous Creatures they would fright any Man out of his wits to behold them.

of

Of the strange Kingdom called Amazony, *where dwell none but Women.*

NEar the Land of *Chalde* is the Land of *Amazony*, wherein dwell no Men, but all Women, as Men say, for they will suffer no Man to Live among them, nor to have Rule over them. For aforetime there was a King, and Men dwelling in that Land, and they had Wives as in other Countries. Now it befell, that the King had great War with the Men of *Scithy*: this King was called *Colopius*, and he was Slain in Battel, and all the Nobles of his Land. When the Queen and the other Ladies of the Land, heard that the King and the Lords were Slain, they gathered them together, and Killed all the Men that were left in their Land among them. And when they will have any Men to lie by them, they send for them into a Country that is near their Land, and the Men come and stay there Eight Days, or as the Woman liketh, and then go they again:

gain: and if they have Men-Children, they ſend them to their Fathers when they can eat and go; if they have Maid-Children they keep them: and if they be of Noble Blood, they Burn the left Pap away, for bearing of a Shield; and if they be of baſe Degree, they Burn the right Pap away, for Shooting. For the Women of that Country are good Warriours, and are often in pay with other Lords; and the Queen of that Land Governeth well the Land: This Land is invironed with Water. Beſide *Amazony* is the Land of *Termagute*, that is a good Land and profitable, and for the goodneſs of that Land King *Alexander* did make a City there, and called it *Alexandria*.

A few

A few New and Marvellous Experiments, lately found out, by one of the chief Wits of this Age, *viz.*

How to walk on the Water.

TO do this, take two little Timbrels and bind them under the Souls o thy Feet, and at thy ſtaves end faſte another, and with theſe you may wal on the VVater, unto the wonder of a ſuch as ſhall ſee the ſame; if ſo be yo often exerciſe the ſame with a certai Boldneſs, and lightneſs of the Body.

How to make any Man or Woman tell y all the Secrets of their Life, in the Sleep, and they ſhall know nothing of

Take the Tongue of a Water-Fro and lay it on the Head of one that is ſleep, and it cauſeth them to ſpeak their ſleep. Alſo the Heart of a To or Night-Crow, or the Fat of a Hare p upon the Breſt of one that is ſleepi

cauſe

cauſeth them to tell whatſoever ſhall be demanded of them: whereby pretty ſport may be raiſed to the demander and others, when the Party is awaked.

How to prevent the London *Tapſters from Frothing their Cans and Jugs*, &c.

Provide but in readineſs the Skin of a Red Herring, and at ſome time or other, when the Tapſter is abſent, do but rub a little on thy inſide of his Pots, Cans, or Jugg, and he ſhall not in any wiſe be able to froth them for a long time after, although he would. This is a conceit to cozen the Tapſter, when he would cozen you.

How to find out certainly, whether a Man ſhall Win or Loſe at Play?

Marke the Name of the Man, and one for the place on the one Party, and the number of the day, and the age of the Moon on the other party: Divide each number by Nine; and if the Mans number exceedeth the other, he winneth; or elſe not.

How

How to find out, Whether or no a Man shall Marry that Woman he Courts, or hath a Love for.

Take the number of the Mans Name, and Three; and likewiſe of the Womans, and divide them aſunder by Nine: if the Mans Name exceeds the Womans, they ſhall Marry; otherwiſe not. *Probatum eſt* by me *Juſtinian Pagett.*

An ingenious Device, How to catch all the Fleas in one Night.

Anoint a Pot with the greaſe of a Buck, and ſet the ſame on your Bed, and all the Fleas will gather in one Night, or elſe the greaſe of a Gouple, and anoint the place of the houſe therewith where ye would have them come, and they will be drawn thither. Or elſe take Leaves of *Dan*, and lay them under your Coverlet, or where you will; and when they be among the Leaves, they cannot come away by any means.

Of the Gallantry wherewith ſome Perſons have received Death, or the Meſſage of it.

AS they who remember they are but Sojourners in their hired lodgings, depart thence without any affliction or trouble of Mind; ſo as many as conſider that Nature hath lent them this Tabernacle of the Body but for a little time, are well contented to remove as ſoon as they receive a Summons.

1. *Theodorus* being threatned with Death by *Lyſimachus*, *Speak on this manner*, ſaid he, *to thy purpled Minions, for to* Theodorus *it is all one, whether he putrefie, under Ground, or on the Croſs above it.*

2. *Sophonisba*, was the Queen of *Syphax* the Numidian, and he being made Priſoner to the *Romans*, ſhe came and yielded her ſelf to *Maſſaniſſa*, and vehemently beſought him, that ſhe might not be delivered into the Hands of the *Romans*. Her Youth and excellent Beauty ſo commended her Suit, that he forthwith granted it, and to make good his promiſe, Marryed her himſelf that very day,

having been Contracted with her before her Marriage with *Syphax*. But *Scipio* the *Roman* General gave him to understand that the *Romans* had Title to her Head, and that she was a mischeivous Enemy of theirs, and therefore advised him, not to commit a great offence upon little reason. *Massaniſſa* Blushed and Wept; and finally, having promised to be Governed by *Scipio*, he departed to his Tent; where after he had spent some time in Agony, he called to him a Servant; and tempering a Potion for *Sophonisba*, sent it her with this Message, *That gladly he would have her to Live with him as his Wife, but since they who had Power to hinder him of his desire would not yield thereto, he sent her a Cup that should preserve her from falling Alive into the Hands of the* Romans; *Willing her to remember her Birth and Estate, and accordingly to take Order for her Self.* At the Receipt of this Message and Present she only said, *That if her Husband had no better Present for his new Wife, she must accept of this.* Adding, *that she might have Dyed more Honourably, if she had not Wedded so lately before her Funerals*; and herewithal she boldly drank off the Poyson.

3 *Cal-*

3. *Calanus* the *Indian*, of great Fame and Name for *Philoſophy*, and held in great Reverence by *Alexander* the Great; when he had Lived ſeventy three years in perfect Health and was now ſeized upon by a Diſeaſe; accounting that he had Arrived at that term of Felicity, which both Nature and Fortune had allotted him, determined to depart out of Life: and to that purpoſe deſired of *Alexander* a Funeral pile ſhould be erected, and that as ſoon as he had aſcended to the top of it, he would appoint his Guard to put Fire to it. The King not able to divert him from his purpoſe, commanded the Pile to be erected: an innumerable Multitude of People flocked together to behold ſo unuſual a Spectacle. *Calanus*, as he had ſaid with a marvellous alacrity aſcended the top of the Pile, and there laid him down, wherein he was conſumed to Aſhes.

4. When the Tyrant ſent his Meſſenger of Death to *Canius* to tell him that he muſt Dye that day, *Canius* was then playing at Cheſs, and therefore deſired the Meſſenger not to interrupt his play till the Game was out; which he played in the ſame manner, and with as much

concern as he did before the Meſſenger came. The Game done, he ſubmitted to the Sentence that was paſſed upon him.

5. Queen *Anne* the Wife of *Henry* the Eighth, when ſhe was lead to be Beheaded in the *Tower*, ſhe called one of the Kings Privy Chamber to her, and ſaid unto him; *Commend me to the King, and tell him, he is conſtant in his courſe of advancing me; for from a private Gentlewoman he made me a Marqueſs, from a Marqueſs a Queen; and now that he hath left no higher degree of Worldly Honour for me, he hath made me a Martyr.*

6. Dr. *Fecknam* was ſent to the Lady *Jane Grey*, that ſhe muſt prepare her ſelf to Dye the next day; which Meſſage was ſo little diſpleaſing to her, that ſhe ſeemed rather to rejoyce at it. The Doctor being earneſt with her to leave her new Religion, and to embrace the old, ſhe anſwered, that ſhe had now no time to think of any thing, but of preparing her ſelf to God by Prayer. *Fecknam* thinking ſhe had ſpoken this, to the end ſhe might have ſome longer time of Life, obtained of the Queen three days longer, and then came and told

told ſo much to the Lady *Jane*. Whereat ſhe ſmiling, ſaid, *You are much deceived if you think I had any deſire of longer Life; for I aſſure you, ſince the time you went from me my Life hath been ſo odious to me, that I long for nothing ſo much as Death; and ſince it is the Queens pleaſure, I am moſt willing to undergo it.*

Teeth and Stomach Exploits.

WHereas we ſhould Eat to Live, and to enable theſe frail Bodies of ours to a more chearful attendance upon the Soul in her ſeveral Functions: many of theſe who are hereafter mentioned, may ſeem to have Lived for no other purpoſe than to Eat. Something may be ſaid in favour of thoſe whom Diſeaſe hath brought to a Dog-like appetite: but nothing in the behalf of thoſe Gluttons, whoſe paunches have been ſo immeaſurably extended, only by a beſtial cuſtom, and an inordinate deſire to gratifie their own ſenſuality.

1. *Ariſtus*, an *Arcadian*, at one Supper uſually Eat three Chenix of Bread, beſides Fleſh and other proviſions, which

would abundantly ſatisfie ſix ordinary Perſons at a Meal.

2. *Aſtydamas*, the *Mileſian*, who had three times overcome in the Olympick Games, being once Invited by *Ariobarzanes*, the *Perſian*, to Supper, promiſed that he would Eat up all that which was provided for the whole Company, which he alſo performed, devouring all that was the appointed Proviſion for Nine Men.

3. *Herodotus*, a Trumpeter of *Magara*, uſually Eat Six Loaves of half a ſtrike a piece, and twenty pound of ſuch Fleſh as came to hand, Drinking therewith two Congies of Wine.

4. There was a Woman of *Alexandria*, ſaith *Athenæus*, that uſed to Eat at once, twelve pounds of Fleſh, and above four pounds of Bread, and together with it drank up ten pints of Wine.

5. The Emperour *Maximinus* uſed, ſaith *Capitolinus*, to Eat in one day forty pounds of Fleſh, ſixty, ſaith *Cordus*, and to Drink with it an *Amphora* of Wine, Capital Meaſure, which is eight Congies; I ſhould fear to Speak this, ſaith *Lipſius*, but that it is affirmed by a good Author, and one moſt worthy of Credit.

6. *Clo-*

6. *Clodius Albinus*, the Emperour, would Eat ſo many Apples, *Quantum ratio humana non patitur*, as no Man would believe: he would Eat for his Break-faſt, five hundred of thoſe Figgs the *Greeks* call *Calliſtruthia*; *Cordus* adds an hundred Peaches of *Camphania*, ten Melons of *Oſtia*, twenty pound weight of the Grapes of *Lovinium*, one hundred Gnat-ſappers, and four hundred Oyſters. Out upon him, ſaith, *Lipſius*, God keep ſuch a Plague from the Earth, at leaſt from our Gardens, which he, together with the Herb-Market, would ſwallow up and devour at once.

7. King *Hardiknute*, as *Herold* his Brother for his Swiftneſs was Sirnamed *Harefoot*, ſo he for his Intemperance in Diet, might have been Sirnamed *Swineſ-mouth*, for his Tables were ſpread every day four times, and furniſhed with all kinds of Curious Diſhes, as delighting in nothing but Gormandizing and Swilling: but he had ſoon the reward of his Intemperance, for in a Solemn Aſſembly and Banquet at *Lambeth*, Revelling and Carouſing, he ſuddenly fell down without Speech or Breath, after he had Reigned only two years, and was Buried at *Winchester*.

8. *Theagenes Thaſius*, a Wraſtler, was of that voracity, that in one only day, without any other aſſiſtance, he would devour a whole Oxe.

9. *Milo*, the *Crotonian*, was alſo a notable devourer: he uſed to Eat twenty pounds of Fleſh, and as many of Bread in a day, and drank three *Chaos* of Wine. In the Olympick Games, when he had taken up an Oxe on his Shoulder and born him a Furlong; he alone the ſame day Eat him up.

10. The Emperour *Aurelianus* was delighted exceedingly with one *Phagon*, who Eat ſo very much, that in one day at his Table he would devour a whole Boar, an hundred Loaves, a Sheep, and a Pigg, and Drink above an Orca; I know, ſaith *Lipſius*, it was a Wine Veſſel, and bigger than the Amphora, but how much I know not.

11. Will you have an example, ſaith *Lipſius*, little beyond the Memory of our Fathers? *Uguccio Fagiolanus* was one of the Tyrants of *Italy*, and his abode, for the moſt part, was at *Lucca*, till he was forced away: being therefore a Baniſhed Man, and withal Aged; he boaſted at the Table of *Canis Scaliger* in *Verona*, that when

when he was young, he could Eat four fat Capons, and as many Patridges, the Roaſted hind quarters of a Kid, a Breaſt of Veal ſtuffed, beſides all kind of Sawces at one Supper: this he did to lay his Hunger, what if he had Eat for a Wager?

12. *Anno* 1511. the Emperour of *Maximilian*, being at *Auguſta*, there was preſented to him a Man of a Prodigious bigneſs, and Incredible Strength and Stomach, inſomuch that at one Meal he would Eat a whole Sheep or Calf Raw, and when he had ſo done, profeſſed he had not ſatisfied his Hunger. It is ſaid he was Born in the *Northern* parts, where by reaſon of the Cold, Men uſe to have great Stomachs, although the edacity of this Man is almoſt incredible.

13. *Nicholas Wood* of *Harriſom*, in the County of *Kent*, Yeoman, did with eaſe Eat a whole Sheep of ſixteen Shillings price, and that Raw, at one Meal; another time he Eat thirty dozen of Pidgeons. At Sir *William Sidleyes* he Eat as much as would have ſufficed thirty Men; at the Lord *Wottons* in *Kent*, he Eat at one Meal fourſcore and four Rabbets, which number would have ſufficed an

Hundred Threeſcore and Eight Men, allowing to each half a Rabbet; he ſuddenly devoured Eighteen Yards of Black-Pudding, *London* Meaſure.

How Strangely ſome have been able to Swim under the Water, and for their Lives.

CUſtome and long Practice of any thing doth ſeem to diveſt Man of his own Nature, and to adopt another inſtead thereof, as we may perceive upon divers occaſions: and particularly in reſpect of what follows.

1. Spunges are gathered from the ſides of Rocks, fifteen Fathom under Water, about the bottom of the *Streights* of *Gibraltar*. The People that get them, are ſo Trained up in diving from their Childhood, that they can endure to remain under Water, ſuch a continuance of time, as if it was their own proper Element.

2. Amongſt thoſe remarkables which have been in our time, we knew of late a Man, not of any generous extraction, but of the meaner ſort, who was a Mariner at ſome times for a ſtipend; and at other times, got his living by Fiſhing.

This

This Man was known in a ſharp Seaſon of the Year, and ſome times in a troubled Sea, in one day to have Swimmed from *Ænaria*, an Iſland amongſt the *Pithecuſæ*, over-againſt *Naples*, as far as to *Prochytas*, which is almoſt Fifty Furlongs, and at ſome times to have returned in one and the ſame day. When this ſeemed unto all men utterly incredible, he voluntarily made offer of himſelf to perform it, multitudes came to behold this ſight, and when at *Ænaria* he had leaped into the Sea, a Boat that followed him on purpoſe, obſerved him Swimming at ſome diſtance before them that were in it, till ſuch time as he came on ſhore at *Prochyta* in ſafety.

3. Hiſtorians do much admire the valour and ſtrength of *Sertorius*; his firſt Warfare was under *Scipio*, againſt the *Cimbrians*, who had paſſed over into *Gaul*: in this War, when a Party of the *Romans* had fought unfortunately, it happened that *Sertorius* was grievouſly wounded, and had loſt his Horſe: In this caſe, with his Breaſt-Plate upon him, and his Shield and Arms in his Hand, he threw himſelf into the *Rhodanus*, a ſwift River, and ſtriving againſt the adverſe Waves, he

he Swam over it, and not without great admiration of the Enemy, he got over in ſafety, to their own Army on the other ſide.

4. *Scævola*, a Man of admirable Valour, having alone defended a Rock all the day from the whole Forces of the *Britains*, when Night came on threw himſelf into the Sea, and Laden with a heavy Shield, and two Coats of Mail, by Swimming he got ſafe unto *Cæſar*, who having publickly applauded him of a private Souldier, made him a Centurion.

5. Thoſe few People that dwell in the Iſlands of *Lar* and *Cailon*, are almoſt transformed into the nature of Fiſhes: ſo excellent Swimmers are they, that ſeeing a Veſſel on the Seas, though Stormy and Tempeſtuous, they will Swim to it though it be diſtance from them five or ſix Miles, and this only to beg an Alms, their own food being nothing but Fiſh, and they very poor.

6. They Fiſh for Pearl in the South Sea near *Panama*, and in the North Sea in divers places, as in the Iſle *Margareta* towards the Coaſt of *Paria*, where the Oyſters feed upon *Cubica*. The Pearles of greater price are called *Quilates*, or *Carats*:

Carats: For this Fiſhing they chooſe the beſt winded Men, and ſuch as can contain longeſt under Water. At *Barlovento*, *Cula*, and *Hiſpaniola*, I have ſeen them ſtay three quarters of an hour under Water, and I was told they have had ſome who have continued the whole hour. The General of *Margaita* keeps many of theſe Men, who are Slaves to him called *Bouze*: one of theſe Pearls was brought to the King of *Spain* as bigg as a Pigions Egge, valued at 14000. Ducats, by ſome at 100000. and it was called a *Peregrina*.

7. The *Grecians* did uſe to breed up their Children with Liberal Education: they were well inſtructed in Wraſtling, and alſo were taught to Swim well. This was the Reaſon that very few of *Greeks* periſhed in the Naval Fight with *Xerxes* at *Salamine*, for being well skilled in Swimming, when any of their Ships were broken, or in danger of Sinking, they quit them, and leaping into the Sea, Swam ſafely to *Salamine*; on the other-ſide, the *Perſians* being generally unpractiſed herein, for the moſt part periſhed in the Sea.

8. *Henry* the Third, the Emperour of the *Romans*, in Revenge of the Death

of

of *Peter*, King of *Hungary*, Beſieged *Piſonium*. It was here that a certain *Hungarian*, his Name was *Zothmundus*, an incomparable Swimmer, was ſent in the dead of the Night by the Governour, to get by Swimming privately under the Enemies Ships: This he did, and with a ſmall Wimble or Piercer, he ſo bored them in the bottom of the Keel, that about two and three a Clock in the Morning divers of them began to Sink. By this Artifice, the Forces of the *Germans* were ſo broken and impaired, that they were conſtrained to break up the Siege and to depart.

A Strange Account of ſeveral Bruit Creatures that would perform notable Exploits.

MAN is ſeldome ſo unfortunate a Teacher, as when he hath himſelf for his Scholar; but ſhould he Employ at home, that ingenuity and induſtry which he ſometimes makes uſe of abroad; what a wonderful proficient would he be in all kind of Virtue? For there is ſcarce any thing that may ſeem

ſo

ſo difficult; but his care and conſtancy hath overcome, as the following examples will be ſufficient to Account for.

1. The Count of *Stolberge* in *Germany*, had a Deer which he beſtowed on the Emperour *Maximilian* the Second, that would receive a Rider on his Back, and a Bridle in his Mouth, and would run a Race with the Fleeteſt Horſe in the Field, and outſtrip them too. *Martial* alſo mentions a Deer uſed to the Bridle.

Hic erat ille tuo domitus Cypariſſe capiſtro,
An magis ille tuus Sylvia cervus erat.

2. At *Prague* the King of *Bohemia's* Pallace, Mr. *Morriſon* ſaw two Tame Leopards, that would either of them at a call, leap behind the Huntſman when he went abroad a Hunting, and ſit like a Dog, on the hinder parts of the Horſe, and would ſoon diſpatch a Deer.

3. *Seneca* ſpeaks of a Tame Dragon, that took meat from the Hands of *Tiberius*; and elſewhere, *Repentes inter pocula, ſinuſq; innoxio lapſu dracones*; *Tame Dragons that crept up and down amongſt their Cups, and in their Boſomes, and did them no hurt.*

4. *Scaliger*

4. *Scaliger* saw a Crow in the *French* Kings Court, that was taught to fly at *Partridges*, or any other Fowl from the Falconers Fist.

5. Elephants have been taught, not only to Dance upon the Earth, but in the Air also; Dancing upon the Rope. The manner of Teaching them to Dance is thus; they bring some young Elephant upon a Floor of Earth, that hath been Heated underneath, and they Play upon a Cittern or Tabour, while the poor Beast lifts up his Stumps very often from the hot Flower, more by reason of the Heat, than any desire to Dance. And this they practise so often until the Beast hath got such a habit of it, that when ever he hears any Musick, he falls a Dancing. *Busbequius* saw a Dancing Elephant in *Constantinople*, and the same Elephant playing at Ball, tossing it to another man with his Trunk, and receiving it back again.

6. *Michael Neander* saw in *Germany* a Bear brought from *Poland* that would play on the Tabour, and Dance some Measures, yea Dance within the compass of a Large round Cup, which he would afterwards hold up in his Paw,

to

to the Spectators to receive Mony or ſome other Boon for his pains.

7. A Baboon was ſeen to play upon the Guitar, and a Monkey in the King of *Spains* Court was very skilful at Cheſſe-play, ſaith *Belthazar Caſtilion, de aulico.*

8. Cardinal *Aſcanio* had a Parrot, that was taught to repeat the Apoſtles Creed, *verbatim* in Latin.

Of the Abſurd and Strange Follies of divers Men.

SOme little devitations of any of the leſſer Lights, would ſcarce be heeded by us, but ſhould the Sun make but one falſe ſtep, the Eyes of almoſt all the World would be ſuddenly directed that way: Thus the Follies of mean Perſons are lightly paſſed over; whereas the impertinences of Princes, and the Dotages of great Perſons, are as generally obſerved and cenſured, as thoſe Fooliſh and Ridiculous Cuſtomes, wherewith whole Nations at once have been tainted and infected.

1. Amongſt the *Carribbians* aſſoon as the Wife is delivered, the Husband goes to Bed to bemoan himſelf there, and act

the

the part of the Woman in that condition; but what is moſt troubleſome to the poor *Caribbian* who hath put himſelf into Bed inſtead of his new Delivered Wife is, that they oblige him to a certain Diet for ten or twelve days together, allowing him every day a little piece of Caſſava, and a little Water, wherein there had been boyled a little of that Root-bread; afterwards his allowance is a little increaſed, yet ſtill continued in that ſame Diet; but he breaks the Caſſava, which is preſented to him, only in the middle, for the ſpace of about forty days, leaving the extremities entire, which he hangs up in his Hut, to ſerve at the entertainment he afterwards intends to make for all his Friends: nay, after all this he abſtains, ſometimes for the ſpace of ten Months, or a whole Year, from ſeveral kinds of Meat, as Lamantin, Tortoiſes, Swines-Fleſh, Hens, Fiſh, and delicious things; being ſo pitifully ſimple, as to fear that thoſe things might prejudice the Child: at the expiration of the Faſt, the Shoulders of the poor Father, who hath a Child Born, are ſcarified and opened with the Tooth of an Agouty; and it is requiſite that the beſotted wretch

ſhould

ſhould not only ſuffer himſelf to be ſo ordered, but he muſt alſo endure it, without expreſſing the leaſt Sentiment of pain: Their perſwaſion is, that the more apparent the Fathers Patience ſhall be in theſe Trials, the more recommendable ſhall be the Valour of his Son. But this Noble Blood muſt not be ſuffered to fall to the Ground, ſince the effuſion thereof contributes ſo much to future courage, it is therefore carefully ſaved to rub the Childs Face withal, out of an imagination, he will be the more generous.

2. The *Sinitæ* or the *Sinenſes*, have in their Houſes little Images, which they worſhip as their Gods; yet make they not ſo much of them, but in caſe any thing befall them contrary to their expectation, they will have them to ſuffer for it; ſo that after they have ſcourged them, they often caſt them out into the Streets; when ſoon after moved with Repentance, they take them up again, adore them, ſeek to appeaſe them, and offer them Wine and Incenſe.

3. The King of *Catona* at his Coronation, Swears that it ſhall not Rain unſeaſonably, neither ſhall there be Famine or Peſtilence within his Dominions during his Reign.

4. In

4. In *Sophala* in the *East-Indies*, the King is called the Quiteve, and hath many that sing his praises, when he goes abroad, calling him Lord of the Sun and Moon, King of the Land and Rivers, Conquerour of his Enemies; in every thing great, great Witch, great Thief, great Lion, and all other Names of greatness which they can invent, whether they signifie good or bad, they attribute to him.

5. *Xerxes*, having made a Bridge of Boats over the *Hellespont*, for the Transportation of his huge Army out of *Asia* into *Europe*, there arose a great Tempest which break his Bridge in sunder; wherewith he was so enraged, that he sent a Chartel of defiance to the Sea, and commanded his Servants to give it Three Hundred Stripes, and to throw Fetters into it, to bind it to its good behaviour; with hot Irons to burn Ignominious Brands in it; his Officers performing his commands were to say, O thou unruly Water, thy Lord hath appointed thee this punishment, for that thou hast wronged him that deserved it not from thee; but whether thou wilt or not, he is resolved to pass over thee, nor shall any man hereafter Sacrifice unto thee, as being a deceitful and bitter River.

Of

Of the Suns Dancing on Easter-day.

WE shall not I hope disparage the Resurrection of our Redeemer, if we say, the Sun doth not Dance on *Easter-day*, and though we would willingly assent unto any Sympathical exaltation, yet cannot conceive therein any more then a Topical expression; whether any such motion were in that day wherein Christ arised, Scripture hath not Revealed, which hath been punctual in other Records concerning Solary Miracles, and the *Areopagite* that was amazed at the Eclipse, took no notice of this, and if Metaphorical expressions go so far, we may be bold not only to affirm that one Sun Danced, but two arose that day, that Light appeared at his Nativity, and darkness at his Death, and yet a Light at both, for even that Darkness was a Light unto the Gentiles, illuminated by that obscurity, that twas the first time the Sun set about the Horrison, that altho there were Darkness above the Earth, there was Light beneath it; nor dare we say Hell was Dark, if he were in it.

Of the Devils Cloven-Foot.

A Conceit there is, that the Devil commonly appears with a *Cloven-Foot*, wherein although it ſeem exceſſively ridiculous, their may be ſomething of Truth, and the general report thereof at firſt might be his frequent appearing in the Shape of a Goat, which anſwers that Deſcription: This was the opinion of Ancient Chriſtians concerning the apparitions of Panities, Fawns, and Satyrs, and in this form we Read of one that appeared unto *Anthony* in the Wilderneſs; the ſame is alſo confirmed from expoſitions of Holy Scripture, for whereas it is ſaid, thou ſhalt not offer unto Devils, the Original Read it *Seghnikim* that is Rough and Hairy Coats, becauſe in that Shape the Devil moſt often appears; as is expounded by the *Rabbins*, as *Tremelius* hath alſo explained, and as the word *Aſchimah* the God of *Emach*, is by ſome conceived, nor did he only aſſume this Shape in Elder times, but commonly in theſe latter days, eſpecially in the place of his Worſhip. If there be any Truth in the con-

confeſſion of Witches and us in many Stories it ſtands confirmed by *Bodinus*, and therefore a Goat is not improperly made the Hieroglyphick of the Devil, as *Pierius* hath expreſt it, ſo might it be the Emblem of Sin, as it was in the Sin Offering: And ſo likewiſe of Wicked and Sinful Men, according to the expreſſion of Scripture in the Method of the laſt diſtribution when our Saviour ſhall ſeperate the Sheep from the Goats, that is, the Sons of the Lamb, from the Children of the Devil.

Of the True-Lovers Knot.

THE *True-Lovers Knot* is very much Magnified and ſtill retained in preſents of *Love* amongſt us, which tho in all points it doth not make out, had perhaps its Original from *Nodus Herculanius*, or that which was called *Hercules Knot*, Reſembling the Snaky complication in the *Caduces*, or Rod of *Hermes*, and in which form the *Zone* or *Woollen-Girdle* of the Bride was faſtened as *Turnelus* obſerved in his *Adverſaria*.

Of

Of the Army of Xerxes *that Drank whole Rivers Dry.*

UNTO ſome it hath ſeemed Incredulous what *Herodotus* reporteth of the great Army of *Xerxes*, that Drank whole Rivers dry, and unto the Author himſelf, it appeared wondrous ſtrange, that they exhauſted not the Proviſion of the Country, rather then the Waters thereof; for as he maketh the account, and *Pudeus de Aſte* correcting the miſcompute of *Valla*, delivereth it; that if every Man of the Army had had a Chenix of Corn a day, that is a Sentary and half, or about two Pints and a quarter, the Army had daily expended Ten hundred thouſand, and forty Medimna's or Meaſures, containing ſix Buſhels, which rightly conſidered, the Abeierets had reaſon to Bleſs the Heavens that *Xerxes* Eat but one Meal a day: and *Pitheus* his Noble Hoſt might with leſs charge and poſſible Proviſion, entertain both him and his Army, and yet may all be Serv'd, if we take it Hyperbolically; And as Wiſe Men receive that expreſſion in *Job*, concerning *Behemoth* or the Elephant, behold he Drinketh up a River and Haſteth not, he truſteth that he can draw *Jordan* in his Mouth.

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